

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

OCTOBER, 1876.

SUMMER VACATION IN COLORADO.

A LETTER FROM BISHOP SPALDING.

THROUGH the heated term of July and the early part of August, I was travelling in Southern and Southwestern Colorado, visiting the several Missions already established, and "prospecting" for the best points at which to establish others. It is the best time to enjoy the delightfully cool mountain altitudes in the midst of which most of my journey lay.

The first week spent at Pueblo, Las Animas, Trinidad and Cucharas, with the thermometer at 90°, caused the mountain atmosphere to be much coveted. The Rev. J. A. M. La Tourrette, Post Chaplain at Fort Lyon, is still the Missionary at West Las Animas. At a very interesting Service at the latter place his son was confirmed. The two railroads, the K. P. and the A. T. & S. F., have passed on beyond this place, and the result apprehended follows, justifying our hesitation and delay in building a church. The town is becoming reduced to the small village, which will remain permanently as the capital and centre of Bent County, serving the local purposes of trade for the Post six miles distant, and for the always sparse population of stock-men and for the increasing number of farmers. Three denominations have built churches here, where even one Minister cannot be supported. Their policy is difficult to understand, when the good Chaplain, providentially here, was ministering acceptably to the few Church families in the vicinity, and his services seemed to be welcomed by all who cared anything for Christianity. Our Services are held in a house of worship which would be otherwise unoccupied.

To Trinidad two days were given, including the Fourth Sunday after Trinity. The Church people were visited, and the usual Services, with Confirmation and Holy Communion, held. You are familiar with the history of the Mission begun here four or five years ago, its disastrous failure and its abandonment in the spring of 1874. It looks as if the time was at hand for a new beginning of Church work under better auspices. If the expected railroad connections are secured, Trinidad will no doubt soon become one of the largest and most important cities of Southern Colorado. The matter however, is still in some doubt. The

D. & R. G. now reaches El Moro, a new place, five miles north of the old town, of rival pretensions. El Moro is not yet, however, a success. Trinidad would seem to be already too large and strong to be easily superseded. If the bonds are voted by the county to bring the K. P. thither from La Junta on the Arkansas, sixty miles, the D. & R. G. must also be extended thither, and the future of Trinidad will be assured. Rapid growth is expected to follow the favorable settlement of this pending issue. Denver has a practical interest in the result. Two competing lines between Denver and Trinidad, would bring the coal, coke and iron of the latter place, and some of the New Mexican trade, to this centre, and thus strengthen our manufacturing and commercial interests. The Rev. F. W. Tomkins, Jr., of Pueblo, will probably give a portion of his time to Trinidad, so that the Church may understand and take timely advantages of her opportunity.

Returning some forty miles, a night was passed at Cucharas, where a town had recently been laid out, now almost abandoned for La Veta the present terminus of the D. & R. G., in its extension West. This prospective city is beautifully situated near the Spanish Peaks and the Sanque De Christo Range. Its success will depend upon the length of time it continues to be the terminus of the railroad in this direction. Here the stage was taken for Fort Garland, about thirty miles west. This Post is near the southern base of the lofty and magnificent Sierra Blanca, and in the San Luis Valley. The country around is becoming well settled. There being no Chaplain at the Post, there is an utter destitution of religious privileges. The cordial welcome and manifest interest in the Services showed that there was no lack of religious feeling. Four children were baptized and the Holy Communion administered. The opportunity was taken advantage of to visit the pleasant home and enjoy the generous hospitality of Mr. Henry Blackmore and his family, English Church people, living near the Mexican valley of San Luis, twenty miles south. At San Luis Service was held and two children baptized.

A stage ride of sixty-five miles from the Post across the valley, brings us to Del Norte on the Rio Grande. Here the Rev. C. M. Hoge, of Rosita, joined me, having accepted an invitation to be my companion on my further journeyings. We were at Del Norte three days, doing pastoral work and holding Services. On Sunday, the fifth after Trinity, we administered the Holy Communion to fourteen persons, baptized seven children and one adult, confirmed two, and organized a Sunday-school of fifty children. The interest was so great that not more than half the people who came to the court house could gain admittance. A Clergyman is greatly desired and needed here at once, and they must have one, though it be necessary to look to individuals of the Church to help sustain him without charge to the Domestic Committee. Books and papers for the Sunday-school are much needed, and may be sent directly to Mrs. Henry Ford.

Del Norte has improved during the past year. It is especially fortunate in the character of its leading business men. It is not a mining town. The nearest mines are in the Summit district, thirty miles south. But it has, and will retain, if a railroad coming into the vicinity does not change the situation, a fair share of the trade of the vast San Juan mining territory.

We judged it best and least expensive to proceed on our westward course by private conveyance, a team of two light horses and open buggy, taking with us subsistence stores, gum coats and blanket as a protection from the rain—the rainy season had commenced—and a partial camping “outfit.” In two days we reached Lake City, a distance of ninety miles. The road was good for a mountain country, and the scenery magnificent, even for Colorado—in whose vast mountain regions there are many “Switzerlands”—especially at Wagon Wheel Gap, St. Mary’s Lake and the Grand Divide between the Atlantic and Pacific. Approaching Lake City, we met a somewhat clerical looking gentleman on horseback. Expecting to meet the minister who had been organizing a society before us, we asked, “Are you the Rev. Mr. ———, of ——— denomination?” “NO, not by a jug full!” was the emphatic answer. “I don’t train in that company.” He proved to be a gentleman I had met in Del Norte a year ago, and who had manifested much interest in the Episcopal Church. People are very frank here. You get their opinion on Church as well as other matters without circumlocution.

Lake City is a mining camp now a year old. In the village which is growing very rapidly, there are several hundred people, and in the vicinity there are two or three thousand miners, lumbermen, millmen, mechanics, etc. It is situated on the lake fork of the Gunnison, one of those grand rivers, which like the San Juan, flow into the Colorado of the West. The location is similar to that of Georgetown, though more beautiful. The altitude is about the same. If one half is true that is told us by men qualified to judge—and the testimony is all of the same character—of the richness in silver of the lodes in this district, it will ultimately become the Georgetown, if not the Virginia City, of this part of Colorado. Crooke Bros., well known smelters of New York, have erected reduction works at this place, at a cost of over *seventy-five thousand dollars*, after a careful survey of the entire Lake and San Juan country. They are paying cash for ores and will need sixty tons a day. Thus the lodes here, and within a circuit of fifty miles, will be rapidly developed and tested.

There are other points in the San Juan, of equal importance prospectively. Silverton, in Baker’s Park, forty or fifty miles to the southwest, is supposed to be the centre of even a richer mineral region. Silverton, Howardsville Bullion City and Eureka, all on the Animas River, a branch of the San Juan, were unvisited for the present, though they will soon require attention. The same may be said of Mineral City near

the forks of the Animas, and of Ouray on the Uncompagre, a tributary of the Gunnison.

Lake City is for the present a better centre for Church work, being accessible at all seasons of the year. Therefore, we devoted ourselves to Mission work in this place. The people were visited, Services were held, three confirmed, and an executive committee appointed, who will ascertain at once what can be done towards the support of a Clergyman. We had efficient help from Mr. and Mrs. R. W. Jordan, whom I had previously known. Mr. Jordan was the first man who, though against the remonstrances of friends and threats of violence, closed his store on Sundays. Right doing from principle is always the best policy. So it has proved in this case. His trade is the more profitable, because he commands the confidence of the best men in the community. Mrs. Jordan has already a Bible class of over twenty men.

The assistance rendered by the Rev. Mr. Hoge, here, as elsewhere, was invaluable. Many of the friends among whom he had been laboring in Pleasant and Wet Mountain Valleys and in Rosita were here, for our people, in seeking wealth, are migratory in their habits, though this is seldom the way of success. I was gratified to see how well he had secured the confidence and love of miners and others. The most natural plan suggested itself at once, that he should follow his own people and become the Missionary at Lake City, giving such attention to other points accessible from this centre as may be practicable. Though his work is not yet done at Rosita, yet that point, with Ula, can be conveniently supplied by the Missionary at Cañon City.

"Don't send us a young man, Bishop," said an intelligent miner. "We boys would get away with him." A man is required whom "the boys" would soon come to know and learn to respect and love; one whom familiar intercourse with all sorts of people would not demoralize, but who would, on the contrary, bring them up towards his own high standard of thought and living. A weak man without experience of life, whether young or old, "the boys" are almost sure to "get away with" in this country. Mr. Hoge is one of my best pioneer Missionaries.

Early on Friday morning we started for Sagauche. Failing to reach the half-way station the first day, in the midst of a heavy shower, we fortunately came upon a party going into camp for the night. The first greeting we met shows how well Mr. Hoge is known. "How are you, Rosita? What are you doing out here, with your overalls on, and sunburnt face, looking like a Ute Indian?" Another of the party proved to be an acquaintance both of Mr. H. and myself. We were among friends. Our hasty supper was taken under the shelter of an umbrella, and the hot coffee of our generous hosts thoroughly enjoyed. Our "outfit" was supplemented by sufficient blankets for our safe and comfortable repose for the night. Never was sleep sounder or more refreshing.

The next day brought us to Mr. Hadding's, one of the good English families of the Sagauche and San Luis Valleys, whose thoughtful hospitality was awaiting us.

The following morning, Sunday, we drove into town, thirteen miles, in time for Service and Holy Communion. Here we spent two days, doing the usual pastoral work and holding three Services. One child was baptized and one adult baptized and confirmed.

Sagauche has not grown during the past year. Still it is a good town, small, but of assured permanency, because of its situation, in a fine agricultural valley, at the point from which Lake City can best be reached for the present through the Cochetopa Pass. There is no church here of any kind. With a Missionary at Del Norte, thirty miles south, regular monthly Services would be a great boon to the people, especially to the English Church people of the vicinity.

A day from Sagauche northward through the Poncha Pass brought us to Bale's, fifty miles, another through Pleasant Valley to Texas Creek, the third to Ula, in Wet Mountain Valley, and the fourth to Rosita. Services were held at these places, and many pastoral calls made by the way. The next day, Saturday, I came alone by coach, to Cañon City, the Rev. Wm. Gill, Minister.

The Seventh Sunday after Trinity, at Cañon, Services were held, as everywhere, with full attendance, and the Holy Communion administered to about twenty-five persons. Thirteen was the entire number the first time I visited this place, in April, 1874. On Monday afternoon the cornerstone of Christ Church was laid, the Rev. Mr. Hoge, who came down from Rosita for the occasion, and myself making addresses.

The difficulties here, which have for the last three years obstructed our progress, are now at last amicably settled. The case at law having been decided in our favor, and the principle determined that property vested in the Bishop and his successors in trust, is not liable for debts incurred by other parties, without his consent written or definitely expressed, I could afford, and was glad to be, generous towards the treasurer of the old building committee, whose magnificent enterprise of building a *fifteen thousand dollar* church and school with *three or four thousand dollars*, half a mile out of town, the prospective centre of the great city of the future, was confessedly a failure, and abandoned as impracticable by even its last friend. It is very hard to give up the possession even of castles built in the air. But the donation of the school portion of the old ruins toward the liquidation of former debts, and the use of the church portion in the new edifice consented to by all the old subscribers, satisfied all parties; and though there is still some lack of confidence, it is hoped that the aid of a good lady of Brooklyn, with the contributions of the people, will enable us to have the church ready for occupancy by Christmas. The former Minister, Mr. Sorenson, wisely prepared the way for

this consummation, and the present Minister, Mr. Gill, is indefatigable in getting it forward.

At Pueblo, on Tuesday evening, I preached and confirmed five, making eighteen in all since the Rev. Mr. Tomkins took charge of the parish a year ago.

Returning through Colorado Springs and Manitou, I held Service and confirmed one and administered the Holy Communion in private, at the latter place, reserving the Tenth Sunday after Trinity for the former. Services are kept up regularly at both places by lay reading.

The question of a chapel at Manitou is being agitated by the people there. This important movement merits encouragement and help, as the permanent residents are poor. Colorado Springs and Manitou being but six miles apart, one Clergyman can serve both efficiently; and with the return of better times—Colorado Springs has suffered more than most places in Colorado by the present depression—it is hoped that a Minister can be supported.

Passing through Denver, stopping only to get letters, papers, etc., I came through Morrison, up Bear Creek, to Bergen Park, to hold Service in St. Mark's Church the following Sunday, at which Service one was baptized and one confirmed. The Rev. Arthur Lakes, of Jarvis Hall, ministers here and at Morrison, part of the field of the Jarvis Hall Associate Mission. St. Mark's, built in 1872, is not yet finished.

The population of this mountain country is sparse and poor. But this church affords all the religious privileges they have. Though the wisdom of building here may be questioned, there is no question as to the wisdom of using the means that may be contributed for the purpose, in the completion of the church, that it may be occupied winter as well as summer, and be a blessing to the people scattered through these valleys.

Though this letter is long, you will, I trust, permit me to make two observations, the result of my experience in this country.

First. I have been more and more impressed with the readiness of all sorts and conditions of people to receive the Episcopal Church. As our present population, particularly in new communities, has come from the States east of the Missouri, you would expect to find them divided in their preferences among the denominations in about the same proportions as there. In most of the States the Episcopal Church is small compared with some other bodies of Christians. You would naturally infer that the adherents of the larger bodies would preponderate. But this is not the fact. In all new places there is proportionably a large number of Churchmen and of those who prefer the Church. In Trinidad, where we have done almost nothing, there are as many Church people as of those who attend upon the ministry of the denominations there represented. It is so in a more marked degree at Del Norte, where two or three denominations have been for some time laboring. At Lake City, though a

religious society had been recently organized, we had the evident sympathy of the leading men and of the people. At Manitou, a majority of the residents are believed to be Episcopalians. So it seems to be generally, however this is to be accounted for. Whether it is that most of our people are comparatively young, and the Church is popular and is making progress among the young in the older communities, or whether our Church furnishes the larger quota of the enterprising and adventurous who seek their fortunes in the West, the marked intelligence of our population, whether among farmers, miners, or of whatever class, has been often noted, the average of intelligence being higher than in the most favored portions of the East. The fact ought to give great encouragement both to those who are laboring in this field, and to that larger and equally important class who are helping by their prayers and offerings to support the laborers in the field, and to make effective the agencies employed.

Our second remark is that the people are generally poor. Most come without means. Very few succeed according to their expectations. The large fortunes are made by capitalists who, for the most part, live and spend their money elsewhere. There is no present available wealth in resources, however great, that are undeveloped. Farming to a certain extent would be profitable, were it not for the locusts which have terribly afflicted us for the past two years, and even this year when all were hopeful of exemption, the plague is being repeated. Hundreds of thousands of dollars go out of this country each year for provisions which ought to be distributed at home. Mining is increasingly profitable, but miners as a class, allowing for exceptions, are perhaps the poorest men among us. Merchants, bankers, manufacturers—as yet we have but little manufacturing—need all their capital in their business. They might give more than they do, but they who do the most business, often do it on borrowed capital. And their profits are absorbed by the interest they pay and other expenses. To be in debt and paying heavy interest seems to be the rule. People seem to think nothing of it, but it keeps them poor. A larger proportion of the men of wealth than in any other country are without interest in Christianity, and do nothing for it. Public opinion does not, here as elsewhere, constrain them to patronize it. Scepticism in all its forms is widely prevalent. Some who are able to give have the ready excuse that they are supporting churches in their former homes, to which they expect to return, though they seldom do so, and when they do they come back again, for they like the free life, the active enterprise and purer, more invigorating climate of this new country better.

One who goes about, as a Missionary Bishop must, among all classes of people, visits them at their homes and observes how they live, the hard privations and labors for which they were poorly prepared by their early associations and habits of life, cannot be surprised that they give

but little for the Church. If they contribute a proportion of their hard earnings by self-denial—and our Church people generally do so—no more could be expected.

Very few people at the East have any conception of the hardships and privations patiently and hopefully borne in a new country. Having but little, they move easily from place to place. But the hope of ultimate success, or the inspiriting effects of our healthgiving atmosphere makes them generally content and happy. Few would return East if they could. Few are able if they would. No country is loved more than this, after long residence. But all the conditions tend to make this a *Missionary field*. It must be necessarily a Missionary field for a long time to come. But when our rapid increase in population and our vast sources of wealth to be developed are considered, it is clear that VERY LARGE OFFERINGS for our Church enterprises MADE NOW are most wisely and profitably invested here.

JOHN FRANKLIN SPALDING.

LETTER FROM BISHOP GARRETT.

ADDRESSED TO A MEMBER OF THE WOMAN'S AUXILIARY.

DALLAS, TEXAS, April 17, 1876.

MY DEAR MISS ——— : Please accept my very grateful thanks for the nice "itinerant altar linen" just received. It fits beautifully in the case, and is safely locked up there now. I am fully equipped for my long wild journeys, and shall often think of your kindness and generous help as I minister from these sacred vessels in remote regions. The mere fact that I consider the Sacrament of the Altar of sufficient dignity and importance to provide thus for its decent Service, will have a civilizing and a solemnizing influence in rude communities.

You have done a good work in this, which will bear its appropriate fruit in due season.

I cannot, however, allow you any discharge from active service yet. My work grows upon my hands with far more speed than the means for its due conduct. This day I dug the first spadefull of earth in the foundation site of St. Matthew's Cathedral, Dallas. The contract price is *thirteen thousand eight hundred dollars*. This will finish the building except the spire, the glass of the east and west windows, and the organ, furniture, etc. Of this sum I have *seven thousand five hundred dollars*, received for site of old church. I have raised a subscription here of *three thousand five hundred dollars*, all of which I think will be paid. Perhaps the people here can be made to yield *one thousand dollars* more. This makes a total of *twelve thousand dollars*. From this sum I must deduct about *seven hundred dollars* for the expense of the removal of the old

church to our new site, and other similar charges. This will leave a considerable deficit.

On you, dear lady, and other such friends of my work, I must rely to help me to meet every obligation as it arises, that no debt may be incurred. I wish, God willing, to consecrate it before we occupy, that, free as the



ST. MATTHEWS' CATHEDRAL, DALLAS, TEXAS.

air of heaven to every comer, it may have its doors always open, its seats always free, and its teaching unencumbered with the dire load of a mortgage.

Next Sunday, please God, I consecrate St. Luke's, Denison. A pretty little gem, just built and paid for, it is the first fruits of my labors.

A new church at Corsicana needed seats. I ordered and paid for them, trusting that God will send in the money for them (*seventy-five dollars*) through some of His stewards. There is still a small debt of about *four hundred dollars* which I cannot pay at present. Paint and many other things are needed ; for these I must wait. They could not use it without seats. I can make an old coat do this year, and feel happy that *souls* are being clothed upon with righteousness, through the sweet ministry at St. John's. The devoted Missionary sadly needs a parsonage. Oh ! how I wish I could build it for him ! He and his sweet wife and lovely family of five live on *seven hundred dollars* a year, and pay their own house rent !

I must build a church at Fort Worth, for which I have obtained some aid. It cannot be done without greater assistance. There I have placed a Missionary and promised to sustain him. His people pay *three hundred dollars* per annum, I must find the rest. God will send it to me, I know. On Him I lean.

This poor Missionary needed a house. I visited him. I saw the room for which he paid a high rent from his scant resources. I could not endure that our Ambassador should occupy such a place. I came to Dallas and sent him lumber and windows, etc., for a little cosy parsonage. It was an act of faith. The LORD will send the money to pay for it.

Another church I must build at Weatherford. But I weary you.

Help me, dear lady, as God may enable you.

Most gratefully yours,

ALEX. C. GARRETT.

OUR MISSION SERVICE.

REV. AND DEAR SIR : Your kindness in inserting, some months ago, my communication on "Principles and Policy," emboldens me to give expression to a few thoughts on another subject connected with our Mission work. The subject is of a very different character from the other, but I think it is of equal importance. I allude to the Form of Public Worship which we are required to use at our Mission stations.

I will first state that I am no advocate for a revision of the Prayer Book ; and that I am aware that we have a simplified form of "Morning and Evening Prayer" called a "Mission Service," which we are allowed to use instead of the form in the Prayer Book. But I would like to ask my Missionary Brethren, seriously to consider whether they think this Service is *suitable for the use of unbaptized and unconverted persons* ?

In the eyes of great masses of the people, one of the principal differences between us and other religious bodies is that we use "Book Prayers," and that they "pray from the heart." And we do a good deal towards strengthening this notion by the way in which we conduct our public Services. We go to our station loaded with our bundle of Prayer Books

or Mission Services. We distribute these books to those assembled. We give directions for their use, and we ask them to unite with us in the worship. We lecture upon the propriety of using precomposed forms of prayer. We defend their use, and we go to work in such a manner as to give the impression that the principal thing required to become a good Christian, in our estimation, is to know how to render this Service in a ready and becoming manner. For this Service must take precedence of everything else. It must be rendered every time we assemble. It must be all gone over before we give any instruction upon anything else, and so we practically make it the principal thing in our system. But we never stop to enquire whether it is suitable and applicable to the assembled congregation or not, whether it is tending to build them up in godliness or in insincerity.

Now, my dear Sir, this seems to me to be very much like making an effort to build a house by beginning at the *roof* or *chimney-top*.

I believe that the public worship of ALMIGHTY GOD, in such a Service as ours should be the outgrowth and result of truths and principles consciously and heartily accepted and embedded in the heart. And I very much doubt whether the great Christian truths and principles can be properly and effectually sowed in the heart by requiring men to utter them, parrot like, in their addresses to God before they have accepted them—before they have understood them—and even before they have had any distinct instruction about them.

I think I am sufficiently borne out in my opinion, both by our sad failure in “reaching the masses,” as it is called, and also by the fact that we have large numbers of persons in our congregations capable of rendering our public Services in a very creditable manner, but who are woefully remiss in Christian duty, and lamentably ignorant of Christian principles. They would seem to have grown up with the notion that the decorous rendering of the Service at church on Sundays was the main object of all Christian teaching and Churchly training—and that a thorough knowledge and hearty acceptance of the great truths, and a conscientious action upon the great principles embodied in that Service, were of much less importance.

What we want for our Mission stations in their infancy is, I believe, a Service peculiarly applicable to persons not in covenant with God. Not so much a *shortened* Service, as a Service of a *different nature* from the one we have. A Service, the main portion of which may be rendered for the benefit of the unconverted, rather than by them.

Our present Service is peculiarly adapted to the condition of persons already converted. It is evidently based upon the presumption that the persons using it have already been instructed in its solemn and awful import. The only reference to the unconverted is a short petition in the “Prayer for all conditions of men.” (“We humbly beseech Thee for all

sorts and conditions of men ; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations.") And this petition is very general ; so general that it glides smoothly over the assembled congregation, and floats away on the waves of the sea to the Fijee Islanders, and the "heathen Chinese."

We have pointed prayers for the President of the United States, but we have no pointed prayers for the benefit of those neighbors and fellow citizens before us who yet sit in spiritual darkness and in the shadow of death.

We have special prayers for our Bishops and other Clergy, but we have no prayers for God's illuminating and converting grace to be poured into the darkened souls before us. We pray "especially for God's Holy Church Universal," but we have no petition to offer God that He will bless our Ministry to those listening to us, for whose special benefit we profess to be purposely laboring.

Should we wonder that we fail to reach the great masses of unconverted men when we offer no special prayer in their behalf ?

Should we wonder that our Clergy have so little influence over them when we offer no special prayer to God for His help and direction in our work among them ?

Should we wonder that our Services fail to interest or influence these people when we ask them to offer up a large number of petitions for all sorts of people who stand in a covenant relation towards God, and yet give them but one very general petition for themselves and for persons in their condition ?

And then, is it right to ask such persons to unite with us in the Confession of sin before they have become convinced of sin, or are conscious of its deadly nature ?

Do we not run the risk of bringing our Services and ourselves into ridicule when we solemnly pronounce the "Declaration of Absolution" over men who sit gazing at us in utter amazement and confused wonder ?

Do we not practically teach insincerity and mere formality when we ask men to unite with us in reciting the Apostles' Creed before they have accepted one of its Articles or been instructed in one of its truths ?

Is it any wonder, when we have laid such foundations, that so many people should mean little or nothing when they make their solemn promises to God in Holy Baptism, in Confirmation, or in the Holy Communion ?

I think, Reverend and dear Sir, that this is one of the root evils in our Mission system—this teaching people to go through a form of public worship before being instructed in the great truths, and required to accept the great principles upon which that worship is based. It is reversing entirely the natural order of things.

I hope the day is not far distant when our Bishops will take this mat-

ter into serious consideration, and ask themselves this question : Whether—as we now stand in the proportion of a few hundred thousand to some forty millions, and as it is believed that this Church is destined to become the Catholic Church of this land—whether it would not be well to give their Missionaries a Service suitable to the condition of the many millions *outside* the Church ? Not to take away, nor change the Services suitable to the few hundred thousand inside the Church—but to give an *additional* Service applicable to the condition of the unconverted ?

Some of the religious bodies of the land have shown their recognition of this great want, and have endeavored to supply it by instituting their “Sacrament” of the “Mourners’ Bench.” We want no such agency as that, of course, but simply an earnest, practical Service, pointedly applicable to the condition of the men before us ; wherein we may supplicate God’s assistance and blessing on our efforts to benefit them ; and which may also conduce to bring them to a consciousness of their true position as “aliens from the commonwealth of Israel, and strangers from the covenants of promise.”

I am, Reverend and dear Sir,

Faithfully your Missionary,

J.

SUMMARY—DOMESTIC DEPARTMENT.

I. THE Letter from Bishop Spalding furnishes fresh evidence that he fully comprehends the situation in which the Church has placed him, with the nature and extent of the work for the supervision and direction of which he is responsible. It shows moreover that supervision and direction are not the sole or principal functions of a Missionary Bishop. Those journeyings along the valleys and over the mountains of Colorado mean far more than a tour of inspection to ascertain how others are filling the positions assigned to them, and far more than prospecting for points to which others may be sent to do the work of the Church. They mean that the Bishop himself is a Missionary in the fullest sense of the word, and the foremost Missionary in his Jurisdiction, not shrinking from any, even the hardest toil, that souls may be reached, enlightened and saved by the Gospel of CHRIST. The friends of Missions—which should mean all the members of the Church—must see to it that Bishop Spalding and our other Missionary Bishops do not become over worked in body and over weary in mind and heart, through lack of such help and sympathy as they can render.

II. Bishop Garrett is going to have a Cathedral ; and we present a

picture of it which shows that he is not very extravagant in his ideas, and is content with what will serve as a Centre of Mission work in his broad field. The structure is now well on towards completion, and we earnestly hope that, if he has not the means in hand to complete the payments, they will be furnished by some generous friends without delay. It is bad enough to be without a church edifice; it is almost worse to have one, and an annoying debt along with it.

III. The article entitled "Our Mission Service" is thoughtful and outspoken, and is written by one quite competent to maintain his own positions, should they be assailed. At present we have no opinion to express in regard to the matter. If others wish to speak on the subject, we will gladly lay what they have to say before our readers, provided the writers are reasonable in their demands upon the space at our disposal.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from August 1 to August 31, 1876, inclusive.

ALBANY.			<i>Hartford</i> —Estate of Chester Adams.....		
<i>Hudson</i> —Christ Ch., M. C.....	18	77	Half dividend on City Bank stock.....	25	50
<i>Lansingburgh</i> —Trinity Ch., Alex. Walsh, Jr., quarterly pay't of stipend.....	12	50	Half Rents.....	14	50
<i>Maione</i> —St. Mark's Ch., M. C.....	11	83	<i>Norwalk</i> —St. Paul's Ch., M. C....	29	30
<i>Salem</i> —St. Paul's Ch., M. C.....	21	00	<i>Norwich</i> —Trinity Ch., M. C.....	35	00
		64 15	<i>Thomaston</i> —Trinity Ch. S. S., C. O.....	25	70
CALIFORNIA.			<i>Winsted</i> —St. John's Ch.....	5	65
<i>San Francisco</i> —Ch. of the Advent.....	50	00		405	10
CENTRAL NEW YORK.			DELAWARE.		
<i>Baldwinsville</i> —Grace Ch., M. C.	10	63	<i>Broad Creek</i> —Christ Ch.....	1	00
<i>Fayette</i> —Grace Ch., M. C.....	4	46	<i>Seaford</i> —St. Luke's Ch.....	2	86
<i>Paris Hill</i> —St. Paul's Ch., M. C.	1	60			3 86
		16 59	EASTON.		
CENTRAL PENNSYLVANIA.			<i>Chestertown</i> —St. Paul's Ch.....	7	50
<i>Carlisle</i> —St. John's Ch., M. C....	1	10	<i>Easton</i> —Christ Ch.....	16	52
<i>Mansfield</i> —St. Paul's Ch., M. C....	10	52		24	02
<i>Williamston</i> —Christ Ch.....	10	47	ILLINOIS.		
		22 09	<i>Cairo</i> —Redeemer, M. C., add'l....	1	10
COLORADO.			<i>Chicago</i> —St. John's Ch.....	18	60
<i>Mission at Morrison</i>	5	00	<i>Farmington</i> —Calvary Ch., M. C.	6	80
<i>Pueblo</i> —St. Peter's Ch. S. S., C. C. O.....	12	15	<i>Naperville</i> —St. John's Ch., M. C.	2	00
		17 15		28	50
CONNECTICUT.			INDIANA.		
<i>Bethel</i> —St. Thomas' Ch., M. C....	11	60	<i>Evansville</i> —St. Paul's Ch., M. C..	8	76
<i>Brookfield</i> —St. Paul's Ch.....	4	25	<i>Terre Haute</i> —St. Stephen's Ch., M. C.....	1	50
<i>Glastonbury</i> —St. James' Ch., M. C.	4	20		10	26
			IOWA.		
			<i>Sioux City</i> —St. Thomas' Ch.....	10	00
				10	00

LONG ISLAND.

<i>Astoria</i> —Redeemer. A member..	4 00	
<i>Brooklyn, E. D.</i> —St. Mark's S. S., M. C.....	2 44	
<i>Flushing</i> —St. George's, of which from M. C., \$5.50; S. S., C. C. O., \$1.....	6 50	
<i>Hempsted</i> —St. George's Ch.....	36 79	
<i>Jamaica</i> —Grace Ch., M. C.....	5 80	
<i>Newtown</i> —St. James' Ch., M. C..	8 25	63 78

MARYLAND.

<i>Bladensburg</i> —St. Luke's Ch.....	17 25	
<i>Georgetown</i> —Christ Ch., M. A. S., Friendship—St. Mark's Chapel, M. C., 64c.....	1 00	
	3 67	
<i>Herring Creek</i> —St. James' Ch....	26 61	
<i>Millersville</i> —Katie V., C. C. O....	50	
<i>Prince George's Co.</i> —St. Paul's Parish, M. C.....	5 31	
<i>St. Mary's Co.</i> —St. Andrew's Par- ish, M. C.....	2 45	56 79

MASSACHUSETTS.

<i>Dorchester</i> —St. Mary's Ch., M. C.	13 98	
<i>Fitchburg</i> —Christ Ch.....	23 88	
<i>Greenfield</i> —St. James' Ch., add'l.	2 00	
<i>Hanover</i> —St. Andrew's Ch.....	10 00	
<i>Haverhill</i> —Trinity Ch., M. C.....	4 00	
<i>Lowell</i> —St. Anne's Ch., M. C.....	40 44	
<i>Newburyport</i> —St. Paul's, M. C..	9 07	
<i>Northampton</i> —St. John's Ch....	16 81	
<i>Springfield</i> —Christ Ch., of which from M. C., \$4.52.....	44 00	
<i>Webster</i> —Reconciliation, M. C..	41 79	
<i>Wellesley College</i> —Young Ladies' Miss'y Society.....	11 51	
<i>Quincy</i> —Christ Ch., M. C.....	24 52	242 00

MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's Ch., of which from M. C., thro' Woman's Aux'y, \$16.77.	31 22	
<i>Fentonville</i> —St. Jude's Ch., M. C.	1 00	
<i>Monroe</i> —Trinity Ch., M. C.....	11 00	43 22

MISSISSIPPI.

<i>Canton</i> —Grace Ch.....	5 15	5 15
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MISSOURI.

<i>Jefferson City</i> —J. C.....	1 60	
<i>Mexico</i> —St. Paul's Ch.....	2 40	
<i>St. Louis</i> —Trinity Ch., M. C.....	5 00	9 00

NEW JERSEY.

<i>Rahway</i> —Holy Comforter, M. C..	1 05	1 05
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NEW YORK.

<i>Garrisons</i> —St. Philip's in the Highlands, of which from M. C., \$17.18.....	338 74	
<i>Greenburgh</i> —Zion Ch., Woman's Miss'y Ass'n.....	36 00	
<i>Hyde Park</i> —St. James' Ch.....	26 18	
<i>Mamaroneck</i> —St. Thomas' Ch., M. C.....	1 00	
<i>Matteawan</i> —St. Luke's Ch.....	87 15	
<i>New Brighton</i> —Christ Ch., M. C.	4 00	
<i>New York</i> —St. Augustine's Chap- el, M. C.....	13 58	
St. Clement's Ch., M. C....	3 10	
St. Thomas' Ch., M. C....	1 22	
Trinity Chapel, add'l, quart rly pay't of stip- pend.....	200 00	
Trinity Ch., M. C.....	1 60	

J. K. G., of which from M. C., \$2.60.....	27 60	
Φ. B. K., part payment of stipend.....	50 00	
<i>Nyack</i> —Grace Ch.....	22 62	
<i>Stone Ridge</i> —St. Peter's Ch.....	5 00	817 79

NORTH CAROLINA.

<i>Edenton</i> —St. Paul's Ch., M. C., through Woman's Aux- iliary.....	6 67	
<i>New Berne</i> —Christ Ch., M. C....	16 57	23 24

NORTHERN TEXAS.

<i>Dallas</i> —St. Matthew's Ch., Cen- tennial off'g.....	15 20	15 20
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NORTHERN NEW JERSEY.

<i>Bergen Point</i> —Trinity Ch., M. C..	5 00	
<i>Boonton</i> —St. John's Ch.....	6 00	
<i>Hackensack</i> —Christ Ch., M. C....	4 92	
<i>Jersey City</i> —St. John's Free Ch., add'l.....	2 60	
<i>Morristown</i> —St. Peter's Ch., of which from M. C., \$23.38; A thankoffering, \$10....	186 38	
<i>New Brunswick</i> —St. John Evan- gelist, M. C.....	85	205 65

OREGON.

<i>Portland</i> —St. Stephen's Ch., M. C.....	1 25	1 25
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PENNSYLVANIA.

<i>Downingtown</i> —St. James' Ch....	11 36	
<i>Hill delphia</i> —S. Timothy's Ch..	34 25	
<i>Radnor</i> —Good Shepherd.....	1 75	47 36

PITTSBURGH.

<i>Pittsburgh</i> —St. Peter's Ch.....	28 50	28 50
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RHODE ISLAND.

<i>Newport</i> —Emmanuel Ch.....	58 70	58 70
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SOUTHERN OHIO.

<i>Middletown</i> —Ch. of the Ascen- sion, M. C.....	5 75	
<i>Worthington</i> —S. R. B., M. C....	5 00	
<i>Zanesville</i> —St. James', M. C....	2 63	13 38

TEXAS.

<i>Sherman</i> —St. Stephen's Ch.....	7 00	7 00
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VERMONT.

<i>Sheldon</i> —Grace Ch., M. C.....	3 45	3 45
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VIRGINIA.

<i>Chesterfield</i> —Trinity Ch., Tom- mie's mites.....	60	
<i>Northampton Co.</i> —Hungar's Par- ish, Christ Ch., M. C....	5 50	
<i>Petersburgh</i> —St. Stephen's Ch..	3 00	9 10

WESTERN MICHIGAN.

<i>Niles</i> —Trinity Ch., Family M. C..	2 50	
<i>Ludington</i> —Grace Ch.....	1 50	4 00

WESTERN NEW YORK.

<i>Albion</i> —Christ Ch. S. S., M. C....	16 00	
<i>Buffalo</i> —M. C.....	45 00	

<i>Geneva</i> —St. Peter's Ch., M. C....	20	23			
Trinity Ch., M. C.....	30	68	111	91	
WISCONSIN.					
<i>Lancaster</i> —Emmanuel, M. C....	2	04	2	04	
YOUNG CHRISTIAN SOLDIER.					
Receipts for the month.....	251	60	251	60	

MITE CHESTS.					
Receipts for the month, not credited to parishes.....	44	44	44	44	
Receipts for the month.....	\$2,717 32				
Amount previously acknowledged....	105,795 17				
Total receipts since Oct. 1, 1875...	\$108,512 49				

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from August 1 to August 31, 1876, inclusive.

CONNECTICUT.					
<i>Saybrook</i> —M. L. M., for St. John-land Cot.....	1	00	1	00	
LONG ISLAND.					
<i>Whiteston</i> —Grace Ch., for Bp. Spalding.....	12	00	12	00	
MARYLAND.					
<i>St. Mary's Co.</i> —St. Andrew's Parish, for Mexico.....	4	62			
William and Mary's Parish, for Mexico.....	4	13	8	75	
MASSACHUSETTS.					
<i>Hanover</i> —A. L. B., for Parsonage at Astoria	50	00	50	00	
MICHIGAN.					
<i>Jackson</i> —St. Paul's S. S., for Scholarship in Bp. Tuttle's School.....	5	00	5	00	
NEW HAMPSHIRE.					
<i>Clermont</i> —For Cot at St. John-land.....	1	00			
"Invalid," for Hospital at Jacksonville.....	20	00	21	00	
NEW JERSEY.					
<i>Plainfield</i> —Grace Ch., Capt. Jas. Parker, for Bp. Tuttle..	10	00	10	00	
NEW YORK.					
<i>Binghampton</i> —J. and E., of which for Mission to the Jews, \$2; Christian sufferers in Turkey, \$2.			4	00	
<i>Newburgh</i> —St. George's Ch. for Cathedral at Easton....			25	00	
<i>New York</i> —Calvary Chapel, for Bp. Tuttle.....			60	50	
<i>Saratoga</i> —A. P. W., through Woman's Auxiliary, for Hospital at Florida	50	00	139	50	
NORTHERN NEW JERSEY.					
<i>Morristown</i> —Ch. of the Redeemer, for Bp. Tuttle, Scholarship.....	40	00	40	00	
PENNSYLVANIA.					
<i>Centreville</i> —Trinity Ch. S. S., for Harris children ...			8	25	
<i>Radnor</i> —Good Shepherd, for Mackenzie's Point.....	2	00	10	25	
WESTERN NEW YORK.					
<i>Buffalo</i> —In memory of T. K., for St. Johnland Cot.....	2	00	2	00	
MISCELLANEOUS.					
For All Saints' Cathedral.....	30	00	30	00	
Receipts for the month.....	\$329 50				
Amount previously acknowledged....	21,726 50				
Total receipts since Oct. 1, 1875.....	\$22,056 00				

INDIAN COMMISSION.

Organized in accordance with the action of the General Convention, and charged with the oversight and care of the Indian Missionary work of the Church.

EXECUTIVE COMMITTEE.

REV. H. DYER, D. D., *Chairman.*

Rev. J. A. Paddock, D.D.	Rev. T. S. Rumney, D.D.	W. K. Kitchen, Esq.
Rev. A. T. Twing, D. D.	Rev. W. Tatlock.	Chas. R. Marvin, Esq.
Rev. J. H. Rylance, D.D.	Rev. W. W. Newton.	Benjamin Stark, Esq.
Rev. E. A. Hoffman, D.D.	William Welsh, Esq.	John A. King, Esq.

Rev. R. C. Rogers, *Secretary and General Agent*, 30 Bible House.

W. K. Kitchen, *Treasurer*, National Park Bank New York.

Stated Meetings—The second Tuesday in each Month.

Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
for the use of the Indian Commission of said Society.*

AFTER MANY DAYS.

THE letters which we give herewith came to hand after the September number of THE SPIRIT OF MISSIONS was in print. We would have been glad if the letter from Bishop Whipple could have appeared in that number in connection with the account of the Ordination at White Earth. It would have given a beautiful completeness to that account ; it would, we are confident, have added much to the interest with which the narrative has been read.

The young men whom the Bishop admitted to the Diaconate are not, as it now appears, simply Chippewa Indians—although this fact would of itself be significant and encouraging—they are the very ones who, as boys, were years ago taken by the Bishop and Dr. Breck to Faribault, to be trained up for CHRIST and the Church. The seed sown in their hearts during the period these boys remained at Faribault is found, after many days, to have ripened into not merely a Christian manhood, but into such a manhood as seeks its glorious scope and exercise amid the duties and responsibilities of the Ministry of reconciliation.

The feature of this interesting case, to which reference has now been made, is one that furnishes continual incentive in all real Missionary and Pastoral work. The faithful, patient casting of bread (*i. e.* of seed) upon the waters, in the noblest exercise of that Christian charity which is love,

with the confident expectation of finding it, after many days, developed into a harvest meet for the MASTER'S use—this has been in every period of the Gospel one chief duty and privilege of His ministering servants. Should it not, therefore, be a sincere pleasure to all Christian hearts to note, in the results year by year of the Church's work among them, that our Native tribes form no exception to the rule which has been verified in the ages all along in the case of so many nations, and kindreds, and people, and tongues?

FARIBAULT, MINN., *August 22, 1876.*

DEAR BROTHER: In 1860 Dr. Breck and myself brought two Indian boys to Faribault. They were good boys and for three years were with us. After the Sioux massacre they went back to the Indian country. For a time I lost sight of them. I accidentally heard of them as faithful Christians, and they went to White Earth and became Candidates for Orders. Last month I ordained them. Their examination was in all respects all I could ask. Dr. Knickerbacker, who has been an examining Chaplain for me sixteen years, said he never attended a better one. I send you this letter which gives an account of Rev. Samuel Madison's first efforts to preach in English.

With love, yours,

H. B. WHIPPLE.

The letter referred to by the Bishop, was written by the Rev. Dr. Hawley to the Rev. Mr. Gilfillan, and is as follows:

BRainerd, MINN., *August 7, 1876.*

REV. AND DEAR BROTHER: Having passed the Sunday here yesterday, preaching in the morning, and hearing your recently ordained young Chippewa pupil, Rev. Samuel Madison, in the evening, I am happy to assure you of his successful beginning to preach in English—no small feat for one who but a few years since was a wild heathen Chippewa about the streets of Brainerd.

He read the Lessons, the Litany and the Epistle in the Morning Service, and the first Lesson in the evening. In the evening there was a much larger congregation than in the morning—the church full—and our young Brother quite surprised the people by the excellence of his extempore preaching in our language. I assure you he did great credit to his Instructor and himself.

It was my good fortune, during my Seminary course, to be associated for a year in Mission work with the great Pioneer Missionary of the Northwest, Dr. Breck, and it was a pleasant thing for me to meet and officiate with a young Indian who had been his pupil, from whom he had learned the English language.

Yours very faithfully,

F. J. HAWLEY;

REALITY, OR SHAM?

THE few lines which follow are taken from a letter written, August 14th, by the Presbyterian in charge of the Yankton Agency Mission, Dakota. White Swan, as most of our readers know, is one of several outlying Stations on the Yankton Reserve. In the extract, herewith given, the Missionary is speaking of a congregation of Christian Indians. The language which he uses, if applied to any other assembly of Christian worshippers, would indicate, in the judgment of charity, both the reality of the worship and the sincerity of those engaged therein. Can we not be as charitable in the case of a congregation which differs from a white one in a single point—the color of the skin? We trust that all who read this testimony of the Missionary will see in it evidence of a *reality* and not a *sham*!

But, how marvellous the change from the once heathen savagery of these Indians to their now reverent Christian worship! What power but His, Whose Name is *Mighty to save*, could have wrought such a transformation? That, however, which is true in the case of these and hundreds of other Indians, must be true, in its possibility, in the case of thousands of their fellows, still in the darkness of heathenism. It is this *possibility* which gives continual incentive to Christian activity in the cause of Indian Missions.

I was up at White Swan yesterday, and administered the Holy Communion to fourteen persons, and baptized one infant. Charley Cook went up with and played the organ for me. Our Services were delightful and well attended. I wished, in these troublous times, that our friends, and perhaps our enemies, might have looked in on that peaceful scene, the reverent demeanor, and good attention, and heard the hearty singing and earnest responses. The one party would have been reassured; the other, perhaps, would have pronounced us all hypocrites. But let God be our Judge, and the Day declare it.

THANKS—AND A SECOND APPEAL.

WE are glad to insert the communication which follows, and we trust that the request with which it closes will be responded to with a generosity like to that which greeted the previous appeal.

We state but a simple fact when we say that in multitudes of households are children who have grown beyond the toys and dolls and picture books which once amused them, who yet retain a sort of lingering affec-

tion which restrains them from destroying or casting out these companions of their childhood. The delight which they, as little ones, took in these toys, can be renewed in the hearts of other children, hundreds of miles away, by means of these very playthings—if only their present owners are willing to send them forth on such a mission of kindness. We hope that many may be found thus willing. Their own Christmas joy will surely be made the sweeter by the thought of having helped to make Christmas pleasant for the Indian boys and girls.

The lady who made an appeal in the July number of *THE SPIRIT OF MISSIONS* for new and old Toys, Dolls, Picture Books, etc., for a Christmas box for Indian children, is very grateful to the friends who have so kindly responded by the contribution of articles asked for. A large box, filled with these gifts, has recently been forwarded from No. 30 Bible House to the Mission field. Over two hundred children at our Indian Schools will be made happy at Christmas by the contents of this one box. It should be remembered, however, that there is a much larger number than this of Indian girls and boys in these Christian schools. In view of this fact, the lady begs leave to renew her appeal, and requests that all such articles as friends may be disposed to contribute for the purpose mentioned be sent, without delay, to the Rev. R. C. Rogers, No. 30 Bible House, New York.

A SENSIBLE PLAN.

THE letter which we quote from in the paragraphs that follow, was written solely for the purpose of laying before the proper authorities the plan which is presented, and without a suspicion that any portion of it would be seen except by those for whose consideration it was prepared. It seems to us, however, to be just one of those things connected with our Missions among the Indians, which may profitably be referred to the Committee of the Whole *for consideration*—each reader bearing in mind the important fact that he or she is a member of *that* Committee. It will do no harm, we trust it will do much good, for our friends to see, in this extract, an illustration of the mode of work whereby Christian women in the Indian field are training their red sisters in the ways of industry and cleanliness and godliness. For the successful prosecution of such a work faith and love of course are of first importance. But something else is needed, and that something else is clearly suggested in the quotation which follows, which might bear this as its appropriate

title, *Common sense, an essential element in Mission work among the Indians.*

The people of the Lower Camp have long wished to have a lady among them, and this past Spring they made several very urgent and touching appeals for a lady teacher, in which they were joined not only by the Christian men of the Camp, but by one Chief who has hitherto strongly opposed the religious work in the Camp. He said : " How can our women learn the white woman's ways if they have no one to teach them ? " And several of the men have said : " Why do we not have a white woman to teach our women ? "

I had a sewing school among them for one year, which was well attended by the women and girls, and we became mutually very fond of each other. The Camp is ten miles from the Agency, and the severe weather in winter, and my many duties at the Boarding School, obliged me to discontinue the sewing school, with the hope of being able to reopen it soon.

The women have not ceased to ask when I should again be with them, and now they wish also to be instructed in housekeeping. They are very anxious to learn to make their clothing, and to keep their houses as the white women do, and the Catechist says he has great need of a lady helper in the day school, and to teach the women in religious matters. I think that much more can be done at the Camp than at the Agency, where there are no Indians. With teachers in both Camps, there is no need of a school at the Agency for the benefit of the Indians.

The Catechist has a chapel and rooms for his accomodation, and if there could be a small, inexpensive house built for a lady, I think that the Indians would contribute the logs, and do much of the work. If I were to occupy it, I should wish such a house as the Indians could attain to if they chose, not one beyond their reach. I should wish the rooms whitewashed, that I might teach the women to whitewash their rooms, Spring and Fall. I should wish bare floors, that I might teach them to keep their floors clean and white. I should wish a kitchen, where the women might come daily, and learn to cook and bake, wash and iron, black stoves, scour tins, wash dishes, etc. I should wish to assist in the day school in the morning, and to visit the women in the afternoon, with system ; say spend two hours every afternoon in their homes, pray with them, read to them, and teach them in their household duties : then, once a week, gather them all together for sewing school. I should take in the house such children only as were homeless and neglected, or sick and not properly cared for, which would not be more than two or three at a time. Instead of clothing the children by the wholesale, I should teach the mothers to make and mend, in some instances furnishing them with material, and looking after all who attended school, that none suffered from cold or hunger, so far as could be prevented. The women are ready and anxious now for such a work among them.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following contributions for the month of August, 1876.

ALBANY.

<i>Ballston Spa</i> —Christ Ch.....	37	47	
<i>Port Henry</i> —Christ Ch.....	5	50	
<i>Troy</i> —Christ Ch.....	5	00	47 97

CENTRAL NEW YORK.

<i>Utica</i> —Grace.....	19	20	19 20
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CENTRAL PENNSYLVANIA.

E. W. H., Scholarship, St. Paul's School.....	60	00	
<i>Bethlehem</i> —Trinity.....	13	25	
<i>Birdsboro</i> —St. Michael's Infant Class.....	5	00	78 25

COLORADO.

Mission at Morrison.....	5	00	5 00
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CONNECTICUT.

<i>East Haddam</i> —St. Stephen's S., for St. Stephen Scholarship, Cheyenne.....	30	00	
<i>Lakeville</i> —H. N. C.....	2	00	
<i>North Haven</i> —St. John's.....	7	40	
<i>Winsted</i> —St. James' Parish.....	20	00	59 40

DELAWARE.

<i>New Castle</i> —Immanuel Ch.....	13	74	13 74
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LONG ISLAND.

<i>Brooklyn</i> —St. Peter's, A friend., St. Mary's, A member, for St. Mary's Free Church Scholarship, St. Paul's.....	5	00	
<i>Flatbush</i> —St. Paul's.....	60	00	
<i>Little Neck</i> —Zion Ch. (of which for Henry M. Beare Scholarship, St. Paul's, \$60).....	6	25	
<i>Maspeth</i> —St. Saviour's.....	166	50	
	155	00	392 75

MARYLAND.

<i>Baltimore</i> —N. E. C. and E. F. M.....	4	00	
<i>Frederick</i> —All Saints, Five cent offerings.....	14	50	
<i>Harford Co.</i> —St. Mary's.....	5	00	23 50

MASSACHUSETTS.

Through Dakota League: Church Advent, Boston, \$3; Emmanuel Ch. S. S., Boston, Easter offering for Emmanuel Hall, \$269.34; St. Peter's, Cambridge, \$6; St. John's, Charles-town, \$2; St. Luke's, Chelsea, \$1; St. Andrew's, Hanover, \$5; Church of Our Saviour, Longwood, \$13; Stoughton, \$1.....	300	34	
<i>Worcester</i> —All Saints'.....	12	75	313 09

MISSOURI.

<i>St. Louis</i> —Christ Ch.....	20	00	20 00
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NEW JERSEY.

<i>Beverly</i> —St. Stephen's S. S., Centennial off'g.....	7	00	7 00
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NEW YORK.

<i>Barrytown</i> —St. John the Evangelist.....	12	25	
<i>Fishkill</i> —Members of Miss Van Rensselaer's Bible Class, for organ at Mr. Swift's Mission.....	2	10	
<i>New York</i> —A friend, Centennial offering, of which toward the debt of the Commission, \$500.....	1000	00	
Epiphany S. S., for publication of pamphlet, "Shay-day-ence".....	40	00	
Levi Blakeslee.....	2	00	
<i>Poughkeepsie</i> —H., for Oneida Chapel.....	1	00	1067 35

NORTH CAROLINA.

<i>Salem</i> —M. H. D., for Little Pheasant's son.....	1	30	1 30
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OHIO.

<i>Gambier</i> —Rev. E. C. Benson....	5	00	5 00
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PENNSYLVANIA.

<i>Lower Merion</i> —St. John's, Centennial offering.....	30	00	
<i>Philadelphia</i> —St. Peter's, Germantown, through Indians' Hope.....	121	03	
St. Luke's, Germantown..	26	50	
Protestant Episcopal Hospital Mission.....	9	00	186 53

PITTSBURGH.

<i>Pittsburgh</i> —St. Peter's.....	11	00	11 00
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RHODE ISLAND.

<i>Bristol</i> —St. Michael's.....	75	00	
<i>Newport</i> —Zion Ch., A member, for Rev. S. D. Hinman..	20	00	
<i>Westerly</i> —Christ Ch. S. S., for Scholarship.....	60	00	155 00

SOUTHERN OHIO.

<i>Cincinnati</i> —Trinity.....	5	00	
<i>Milford</i> —St. Thomas.....	1	43	
<i>Worthington</i> —St. John's.....	10	79	
<i>Zanesville</i> —St. James', "Faith," for Cheyenne Scholarship.....	30	00	47 22

VERMONT.

<i>Sheldon</i> —Grace, A member....	5	00	5 00
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VIRGINIA.

<i>Alexandria</i> —"A," towards educating an Indian for the Ministry.....	5	00	
<i>Charlestown</i> —Zion.....	32	08	
<i>Liberty</i> —York Hampton Parish..	20	00	57 08

WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	4	00	4 00
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MISCELLANEOUS.

<i>Miss Weale</i> , England.....	2	72	2 72
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Previously acknowledged..... \$2,512 10
40,980 59

Total contributions since Oct. 1, 1875. \$43,492 69

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

OCTOBER, 1876.

WE lay before our readers the following letters from various portions of the Foreign field. It seems to us that they abound in facts of the most encouraging nature, which should be fruitful in the awakening and deepening of interest in the work to which these facts relate.

AFRICA.

LETTER FROM THE REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, WEST AFRICA, *July 11, 1876.*

REV. AND DEAR BROTHER: Some account of our Missionary Convocation which has just been held may be interesting to you. As you are doubtless aware, the organization of this body dates back many years. Some of our first Missionaries were its founders. There are a regular Constitution and By-Laws governing it. All Missionaries of this County, working under the direction of your Committee, are its members. At first we met three times a year; but now semi-annual meetings are held alternately at the principal Stations. We meet on Friday morning, and adjourn on the following Sunday evening. Each laborer is expected to bring a report of his work, which is made at a general Missionary meeting held on the evening of the first day. It is both pleasant and profitable for the laborers who are engaged in the same cause to come together thus and "rehearse all that God has done with them."

The meeting just held was particularly interesting. The late war had separated Americo-Liberians and Greboes. Would they come together again as brethren, as co-laborers having one common cause at heart? Yes, it was shown that despite the prejudice and bitter feelings so natural to result from such troubles, there is an all-conquering power in the religion of JESUS CHRIST, that can make brethren to "stand fast in one Spirit, with one mind striving together for the faith of the Gospel." At the LORD's table—memorial of a loving SAVIOUR—both parties declared that however they might differ politically, they were one in CHRIST JESUS.

The meeting was held in St. Mark's Church. The first Service commenced at half past ten o'clock on Friday morning. After Morning Prayer and the Ante-Communion Service, in which all the Clergy present

took part, the Rev. R. H. Gibson preached the Convocation Sermon. After the Benediction, the meeting was called to order by the Rev. S. D. Ferguson, who presided. The roll was called, when five Clerical and seven lay Missionaries answered to their names.

On Friday evening the Missionary meeting was held. After the opening exercises, conducted by the President, the reports from the different Stations were called for. The following is the order and substance of those that were made :

Mr. Samuel Boyd, of Fishtown Station—He had taught a day school composed of many heathen children. Some progress had been made in the studies, which are Bible History, Psalms and Hymns, Arithmetic and Bible Questions in Grebo. He had no house for public worship ; but visited the heathen towns on Sundays and week days to speak to the people about the things of God. He was thankful that the dark days are over, and exhorted his fellow-laborers to go forth in the strength of the LORD.

Rev. S. W. Seaton, of Hoffman Station—He said he could hardly find suitable language to express his feelings of gratitude to the Giver and Preserver of his life. He spoke of the late war, and said it had interrupted the Missionary operations. The schools under his charge were suspended, and preaching and visiting attended with irregularity. Immediately after the proclamation of peace, he resumed his work in general. The attendance on the vernacular and Sunday-schools by the heathen was poor, owing to their having to go off in search of food, which was very scarce. Sunday Services at St. James' Church were well attended by the villagers, and a few from the heathen towns. He had made regular afternoon visits and observed the week day Services and the Saints' days. After mentioning the damages which his Station sustained from bombardment during the war, he closed with the following statistics : Baptisms, adults, 6, infants, 9. Total, 15. Marriages, 2. Accession to the list of communicants, 5. Total number, 63. Deaths, infants, 2, adults, 4. Total, 6. Removed to the Station since the war, from among the heathen, 2.

Rev. S. D. Ferguson, of Harper—He reported the progress of his work in connection with St. Mark's Church, which had gone on with very little interruption, and his visit to Sinoe and Bassa. The latter gave him great encouragement, although he could not report any remarkable conversions or great awakening. There is, said he, a pleasure to be derived from the consciousness of having sown the Gospel seed with faith in the promise of JESUS, without having to wait to see the fruit. He gave the following statistics of his charge : Baptisms, adults, 1, infants, 21. Total, 22. Marriages, 7. Burials, 11. Present number of communicants, 89. Sunday-school scholars, 168. Day scholars, 55. Public services conducted, 108. Contributions, *fifty-four dollars and forty-eight cents.*

Rev. W. A. Fair—He had no written report. Said he had no particular charge. Had been trying to make himself generally useful when his health allowed. At the Orphan Asylum, where he resides, work is being done. The health of the girls had been remarkably good : the doctor was never needed. He was glad to be present at the meeting ; it reminded him of the Missionary meetings at home.

Mr. John Farr, of Half Graway—He reported having been constantly at his post since the last Convocation, excepting two weeks absence. The Services had been regularly, but not largely, attended. He was glad to have the Rev. R. H. Gibson visit the people again after the war closed. The day school, which had been interrupted, is going on again, with fifteen scholars.

Rev. M. P. Valentine, of Cavalla—He made a verbal report. The work at Cavalla had gone on as well as could be expected. There had been great drawbacks, owing to the war and the departure of Rev. Mr. Davis, who was in charge of the Station.

Mr. E. W. Appleton, of Nyado Cavalla—He felt great encouragement in his work of teaching. The people seemed to understand the use of learning, and were anxious for it. This they manifested by giving their children readily to the school. There were twenty-five day scholars ; but ten of these went to sea last month.

Mr. O. E. Shannon, of Kabla—During the war here the progress of his work was retarded : everything became confused, and the people dull and negligent. Since the return of peace he felt greatly encouraged. The people manifested more interest than ever : some of them even ridicule their greegrees and demoniac practices. He was sorry though to report that they exhibited no fruit of repentance as yet. Besides Kafta he visited two other places, viz., Le'de and Wote. The war had affected his work of school teaching, too ; but there was a brighter prospect in this direction. The young men of the places visited were always begging for primers, and seemed anxious to be taught. Some of them have learnt to read a little.

Mr. R. Killen, of Rockbooka—He was still sounding the truth in the ears of the people. Two Services were held on Sundays. Other places were visited once a week. The people were attentive hearers ; but not doers of the word. The work of teaching received his attention. The school was taught in the evening, after supper.

Mr. James Boyd, of Gideyatabo—He regretted to report that the house on his Station was burnt last September. Not being present, every thing pertaining to the school was destroyed. Before the sad occurrence the scholars did pretty well in their studies ; but the want of books has since been a great drawback to them. Bible stories, arithmetic and singing are the principal school exercises. The Sunday Services were carefully observed. Two towns were visited regularly ; the attendance good.

Addresses were made by Messrs. Seton, Fair, Valentine and Ferguson, a collection taken up, and the meeting adjourned.

On Saturday, after Morning Prayer, the Rev. M. P. Valentine preached from 1 Cor. i. 55. A business meeting concluded the exercises of this day.

On Sunday morning full Services were held, in which all the Clergy took part. Rev. W. A. Fair preached from Psalm xl. 1-3. After the sermon, the Holy Communion was administered. Besides the members of the Convocation, a number of the Greboes from St. James' Church, Hoffman Station, united with the Americo-Liberians at the Lord's table.

In the afternoon a Children's Missionary Meeting was held. The Sunday-school connected with St. Mark's Church, together with a few other children from the community, made up a large assembly. Rev. Mr. Fair conducted the meeting, and spoke to the children. He remarked that he would have been glad if the friends in America could have been present at such a meeting, and witnessed what he was privileged to behold. Messrs. A. Potter of Hoffman Station, Samuel Boyd, of Fishtown, and Rev. Messrs. Seton, Valentine and Ferguson also made addresses.

The closing Service was held at night. After Evening Prayer, Rev. S. W. Seton preached from Psalms lxxviii. 31. "Ethiopia shall soon stretch out her hands unto God." Closing addresses were made by Rev. Messrs. Fair and Ferguson; after which the *Gloria in Excelsis* was sung, and the Benediction pronounced by the Chairman.

Thus closed one of the most interesting Convocations that have ever been held. The meetings were well attended by the people generally; and all seemed satisfied and benefitted with what they heard. May the HOLY SPIRIT, whose presence I believe we had with us in the meeting, go with the laborers to their respective Stations, and inspire them with increased zeal in their work, that Ethiopia may indeed soon stretch out her hands unto God!

I remain, my dear brother,

Yours faithfully.

LETTER FROM THE REV. W. A. FAIR.

CAPE PALMAS, W. C. A., *August 2, 1876.*

REV. AND DEAR DOCTOR: I had the pleasure of receiving your letter of June 23. I was sorry to see that you had not received my letter in which I informed you of my restoration to health. When I tell you that now I weigh ten pounds more than ever I weighed at home, and fifteen pounds more than when I sailed for Africa, you will conclude that I am enjoying good health. Weight, one hundred and fifty-five pounds. At the time Miss Botts wrote, I was very poorly, but soon after I began to

mend. So rapidly did I improve, that every one was astonished. I hardly knew myself. Mr. McGill says I ought to go home and show myself in order to induce others to come out.

Since my last letter to you, posted on the 16th of June, I have filled twenty-two pages of my journal, all of which I would like you to see, but I must only pick out extracts here and there.

June 22d.—Public examination of the girls of the Asylum. The Clergy of the Cape Palmas District were present, also several native teachers and friends of the children. The examination was a creditable one, with the exception of practical arithmetic, in which they did poorly. They were examined chiefly by Miss Savery and myself, in Geography, Grecian History—Ancient and Modern—Mental and Practical Arithmetic, Spelling, Reading, Bible History and Natural Philosophy. The singing was very good. “Pass me not by,” “The Bright Forever,” “Safe in the Arms of JESUS,” etc. The Rev. Messrs. Seton, Valentine and Ferguson addressed the school toward the close. The people seemed much pleased with the exercises, and said so. After the close, Miss Botts had a nice dinner prepared, to which chiefly those from a distance were invited. It was pleasant to see those who had lately been at war with each other, conversing freely with one another as old friends.

June 25th.—The day cloudy, but no rain. Preached for the Rev. Mr. Ferguson at St. Mark’s. Baptized his baby, and a native boy. These are my first baptisms in Africa.

June 26th.—Taken sick just after our mid-day prayers, with chills and fever. Think it was brought on by the dampness of the church yesterday, and the wet weather the day before.

The vacation having begun, we allowed those of the girls who had friends to go and spend a while with them. The remainder, we tried to make happy with ourselves.

July 3d.—Went to the Island near by, with Miss Botts, Miss Savery and the girls. Mrs. Toomey was not well enough to go. We gathered many nice shells, some of which we intend to send to our friends in America, who are helping us. The Island was formerly a burying place for the natives. Indeed they used not to *bury* them. The bodies were laid on rocks, and allowed to remain there until the bones were bleached by the sun.

July 4th.—We all went early in the afternoon to Mount Vaughan, a distance of about three miles. It was formerly a Mission Station. Now it is not used for that purpose, though the property still belongs to the Missionary Society. There are several colored families of the Liberians living on the property at present, who lost their former homes in consequence of the late war. Many of the Missionaries are buried there. We decorated many of their graves—Bishop and Mrs. Auer’s, Mr. and Mrs. Hoffman’s, Mr. Toomey’s, and some others.

July 7th.—The Convocation of Maryland County met in St. Mark's Church, C. P. Rev. H. R. Gibson preached the Convocation sermon, 1st John iii. 13, 14. All the ministers, catechists and teachers were present but one—Rev. E. Davis, who had to return to England for good, on account of ill health. In the evening the usual Missionary meeting was held. Reports were read by nearly all the members—lay and clerical. Both the written reports and addresses were interesting. A spirit of love was manifested which was gratifying, and gave much cause for joy and thankfulness to God.

All the Services were conducted with much earnestness, and many felt spiritually refreshed.

July 9th.—Sunday was of course the best day. The chief feature of it was the Children's Missionary Meeting. But I fear I am telling you much that you have already heard from others. There were about one hundred and thirty children, and sixty adults present. Several addresses were made, and the singing was hearty. It was pleasing to see the Grebo's and Liberians together at the Lord's table, and to hear the Grebos say they were no longer two people, but one—Liberians. The Convocation may well be said to have had the marks of God's blessing upon it, and therefore to have been successful.

Monday, July 10th.—Six of the Grebo members of the Convocation, signed the Liberian Constitution, and thus became Liberian citizens. Rev. M. P. Valentine was one of the number. Attended the weekly meeting of the Ministers, for prayer and the study of God's Word. It was held at Mr. Gibson's house.

July 13th.—Went to Tubmantown, about four miles from here, with the ladies and children of the Institution. The weather was favorable, and we all enjoyed ourselves. Miss S. and Miss B. were drawn in a cart by a bullock. Going out he went nicely, but returning he was so unruly that none but the driver could ride. While at Tubmantown, the children being at play, the ladies and I visited nearly every family. Read portions of Scripture, and had prayer.

July 14th.—In the afternoon set out for Rocktown, intending to visit Fishtown, also, before returning. Mr. Boyd, the native teacher of Fishtown, and three bearers to carry me, composed the company. After crossing the river, I walked about a mile, then getting into the hammock I was carried about a mile, when the rope broke, and I fell to the ground. I received a severe shock. The men soon repaired the hammock, but the rope being too thin, I walked the balance of the way—about four miles to Rocktown. I learned much from Mr. Bedell while at Rocktown, which I think would be interesting, about native customs, but I must reserve it for another time. Perhaps when I send it, you might be pleased to put it in *THE CARRIER DOVE*, for the Sunday-school children at home. I will have to condense the rest of my Report. I was very kindly received by

the people everywhere I went. They were much pleased to see a white Missionary again. I preached to about sixty people at Rocktown, under a tree, in the morning of Sunday. In the afternoon, administered the Lord's Supper to seven Christians. In the evening I went with Mr. Bedell, who acted as interpreter, to two native towns, in one of which I preached in the open air. There is no place of worship at Rocktown, nor is there any schoolhouse, both have fallen down. Mr. Bedell is erecting a schoolhouse, as a letter from him, which I will inclose, will show you.

On Monday, July 17, walked to and from Fishtown, in company with Mr. Bedell and two other native Christians. The distance is ten miles. Preached in the heathen town. We sang Grebo hymns, and prayed—Mr. B. interpreting. He was a great help to me.

Now a word about Cavalla. On last Saturday, Miss Savery and I visited it, and remained there until last Tuesday. I preached in the church in the morning (Sunday), and administered the Holy Communion, assisted by Mr. Valentine, a useful and very promising young man.

On Sunday afternoon I addressed the children of the Sunday-school, and distributed some picture cards, and Scripture cards, given to me by St. John's S. S., Staten Island. Then we went to the big heathen town, accompanied by the native people from the Christian village. Mr. V. had a melodeon carried to the place. Service was held before the king's door. The gathering of the people was large. They listened attentively. On Monday morning Miss S. and I visited all the Christian families, read and had prayers with them. In the afternoon we went to a heathen town about a mile from Cavalla. Several of the Christians accompanied us. The melodeon was carried with us. Mr. V. played. The people sang heartily, and listened attentively to prayer, reading and preaching. Mr. V. interpreted for me.

I hope soon to visit Bohlen Station. In the meantime I sent George Slattery, one of the young men of the Institute, there. It is his home. I gave him some books, papers and Scripture cards, and set him to work. The native people are giving him his food for his services.

I think where a day school is kept up, the schoolhouse ought to be built in the town. It will encourage the natives to build better houses to live in, the parents will have a greater interest in it, and it will be a greater inducement to the children to attend. The teachers complain of the irregular attendance of the children, and give as the cause of it, that in some cases the parents wish the children to go but have no control over them to make them go, and in others, that the children are willing but the parents are not. I think this might, in a great degree, be remedied by the *Society furnishing prizes* for good attendance, behavior and progress in studies. We know the good effects of it upon the young in America. I believe some encouragement of the kind is more needed in the schools here than there, to overcome the climatic hindrances to study.

The prizes for even the Institute in Cavalla need cost but very little. In the other schools a picture card or a very small book would be thought highly of as a reward. I think it would have a beneficial effect also upon the teachers. They would be required to keep a record of attendance, progress, etc. There is a *Superintendent of Schools* required, whose duty it shall be to visit the schools regularly, and note the progress by being present at examinations. The teachers having no one to look after them grow careless. I am sorry that my letter is becoming so lengthy, but I trust you will excuse it for this time.

CHINA.

EXTRACTS FROM LETTERS OF THE REV. ROBERT NELSON, D.D.

SHANGHAI, *June 27, 1876.*

MY DEAR DR. DENISON : By the steamer which arrived here from Japan, on the 15th inst., I had the happiness of receiving my wife and three little girls safely to our home once more, thank God. Mrs. N. and our little invalid Rosebud, bear the marks of having passed through a good deal of suffering, but I trust they will improve now. The little girl had been for more than two months unable to speak, absolutely so, except in a few hysterical attacks, to which she was subject, and of which, when over, she knew nothing.

On the Monday after their arrival, Mrs. N. and myself took Rosebud to the house of some of our particular friends here, by whom she was persuaded to spend the day with them, they promising to bring her home in the evening. On getting back home, she was asked by her mother, if she had spent a pleasant time, and, imagine, if you can, our astonishment and joy and thankfulness, when she answered, distinctly and naturally, "Yes, I had a *lovely* time." Quite a number of persons were present and heard it, who could scarcely believe their own ears. What may have been the secondary causes operating towards this result I cannot say, but we felt that we had a great call for thankfulness to the Great First Cause of all our blessings for the restoration of our child's power of speech. And now, for days, she has been talking and singing with entire freedom and ease.

By this mail we forward you the reports of Mission statistics (according to the forms received by the last mail), for the year ending June 30, 1876, and hope they will be in time.

It is but right that we should inform you of a letter from Bishop Williams, in which he expresses very strong objections to coming to China again. He thinks his absence from Japan, for the length of time required for an Episcopal Visitation of the Missions in China, would do greater harm to their work in Japan, than his visit here would compen-

sate ; that the extra labor which would be thrown upon Messrs. Blanchet and Cooper (the latter of whom is even now somewhat broken down), would be very damaging to the small force they have, and consequently to their Mission work. (I dare say, he may have written you to the same effect). The Standing Committee here invited Bishop Williams, according to the tenor of your letter of January 4, and we had expected him until now. But his last letter leaves us little hope of his coming here any more.

Mrs. Hoyt and children have been with us for some days, and leave us to-night for Japan.

Very faithfully yours.

SHANGHAI, *July 13, 1876.*

FIRST RAILROAD IN CHINA.

“Within the past month there has been opened between Shanghai and Kong Wan a railroad (the first in China), to be extended to Woo Sung, the old port of Shanghai, about nine or ten miles off. Kong Wan, where my chapel is, and where the Rev. Mr. Hoong Neok lives, is near the line of the railway and about half way to Woo Sung. The road is now open and trains are regularly running as far as Kong Wan, several times a day. And this, you may well imagine, is a great event for this old conservative country. The Chinese, of all grades, are making holiday excursions in crowds on the new road, to see and try it for themselves. This has been built with foreign capital, and, of course, by foreign engineers, and the main idea of it is to exhibit an actual sample of a railroad in operation, with the hope that the prejudice and opposition of the officials, which have hindered and prevented it heretofore, might thus be overcome.”

Mentioning the great convenience, to himself, of the route, Dr. N. says : “If I had had the ordering of it myself it could hardly have suited me better. With a walk of less than ten minutes from my house here to the railroad station, and another of about the same length from the Kong Wan station to the chapel and a ride of fifteen minutes in the cars, the whole is easily accomplished.

“Little did I expect to see such a day when I first went to work at Kong Wan. Leaving Shanghai by the railroad at 3 P.M. and Kong Wan at 6 P.M., I have a sufficient time for Chinese work in the interval between the two English Services at Shanghai, the first at 11 A.M. and the second at 7.30 P.M.

ADDITIONAL MISSIONARY WORK PROJECTED.

“It is not too early to intimate that we are maturing a plan by which, with our new teachers, more and more extensive work can be done in the line of our Mission Boarding Schools, and first that the Boys’ School, under Miss Fay’s headship, may be enlarged to meet the interest and wishes of those who contribute Scholarships thereto, and that an incipient Divinity

School for which we already have several candidates (and to which we invite Scholarships) is part of the plan.

"Very truly and affectionately yours."

SHANGHAI, *August 1, 1876.*

ADMISSION OF SIX CANDIDATES FOR ORDERS.

"I have pleasure in reporting that since my last to you the Standing Committee have admitted *six* of the advanced pupils of Miss Fay's school as 'Candidates for Holy Orders.' They have already passed through a quasi candidates' term of probation, having been employed as Catechists and some as lay readers, and all as teachers in the Mission, besides prosecuting their own studies in the Scriptures and such books of instruction as we can get, and in their own classical learning. The Rev. Mr. Chai remarked of them, on signing their testimonials, 'They know more Chinese than all the rest of us.' And by this point we set no little store, as their knowledge of Chinese learning will give them worship in the eyes of their own people, albeit the power must come from God.

"These six, viz., Wu Ching-Chang, Hwo Ping-Chur, Chang Hoe"-Tsce" Chang, Sih-Keung, Zak Kung-Nuen Choo, Sz-Sing, together with the two previously reported, viz., Koeh Ah-Sec and Yen Zoo-Soong, make eight actual candidates received.

"Beside these, moreover, there are four at Wuchang, whose testimonials have been received, and whose cases will be acted upon by the 'Standing Committee' at their next meeting.

"But I especially mentioned the above names to show that the idea of a Divinity School must be carried out in reality, though small in its beginning, if we are to do any justice to these candidates.

"I was present lately at the Annual Examinations of the Rev. Mr. Thomson's Girls' School and Miss Fay's Boys' School, but as they will no doubt be reported by their respective principals, and far better and more satisfactorily than I could do it, I will leave that to them.

"Very faithfully and affectionately."

HAITI.

LETTER FROM BISHOP HOLLY.

THROUGH inadvertence the publication of the following interesting letter from Bishop Holly has been delayed.

PORT-AU-PRINCE, *May 8, 1876.*

REV. AND DEAR BROTHER: Your last favors were duly received. Sore trials in the way of domestic afflictions have continued to come

upon the laborers in this field. In March last, the Rev. J. E. Salomon was bereaved of his earthly companion for the last fifty years, in the death of Mrs. Salomon.

During the same month the Rev. Duplessis Ledan was bereaved of a child, "Lydia," aged four years. I am thankful to say, however, that these domestic bereavements have only tended to increase the spiritual-mindedness of our afflicted brethren, and caused them to draw still nearer to God, in whom they have believed, and made them ready to say with the tried patriarch of old: "Though He slay me, yet will I trust Him."

We have just passed through a stirring revolution, by upturning one government to install another, to be soon upturned in the same way. Revolutions here answer to an election riot at home. Not as many lives are lost as at one of your ward precincts in New York on election day. Still all this is the evidence of the unregenerate passions of men, and confirms the necessity of prosecuting with renewed zeal the great Gospel commission I have been called to execute here.

As there were such strong rumors of a revolutionary movement ever since my return home, I thought it prudent to remain here, and put off my visit to the North that had been fixed for February last. This postponement of my Northern Visitation enabled me to undertake a very thorough local pastoral work during the Lenten Season just closed. Aside from extra Services held on Wednesday and Friday at the Parish Church, I instituted a series of cottage lectures from house to house on Mondays, Tuesdays and Thursdays of each week during Lent; visiting some three or four houses for that purpose sometimes on one of those days, in various parts of the city. Over forty domiciles were thus visited during Lent, where the word of prayer, praise and exhortation was heard. In some cases quite a number of neighbors not belonging to our congregation were assembled. Many, therefore, were reached by these itinerant Services that would not have been reached by our ordinary Parish Services. And at the close of Lent, in spite of the political revolution then at its head, and the physical exhaustion from which I suffered from these almost superhuman labors, I felt and perceived that a great good had been done in the name of the LORD JESUS; and that virtue had gone out from us upon the whole community round about us, that seemed to paralyze all evil excesses in the revolution.

While these pastoral labors were thus being prosecuted, I was at the same time occupied in founding an Educational Institute, and defending myself, my work and the Anglican Church, through the press, from attacks made on us by the Romish Archbishop.

Pray for us, dear brother, that my hands may be held up in the terrible hand to hand struggle that I am called to wage with the minions of

iniquity in this land, and that the Word of God may have free course here, prosper, and accomplish the end whereto He has sent it.

Yours truly in CHRIST.

P. S. Our Tenth Annual Convocation opens with religious Services, June 11th prox. (D.V.). At that time we hope the new President will have been elected and installed, and quiet perfectly restored. After Convocation, if such should be the case (D.V.), I will undertake my Northern Visitation.

JAPAN.

EXTRACT FROM A RECENT COMMUNICATION FROM THE REV. W. B. COOPER.

THE work in Yedo is most encouraging. My Services are well attended, the congregations are most orderly and attentive, and for the most part composed of the educated classes. Trust there are many beginning to feel a real interest in Christianity.

I have five Candidates for Baptism, and scarcely a day ever passes that some one does not come to my house to talk with me about Christianity. And the dying of old prejudices and the increasing interest in Christianity are not seen only in the open ports and among the educated and those who have heard the Gospel or been brought in contact with our civilization, but away out in the mountains and dark valleys where the poor farmers and quiet countrymen live, the SPIRIT of God is quietly, though very perceptibly, working. I spent a few days last summer at Yamoto mineral baths, situated in the mountains, about a hundred miles north of Yedo. Here I met a great many people from the different and remote portions of Japan. I preached three times; on each occasion the rooms were filled, and after each sermon a number of the congregation came to inquire particularly about Christianity; many of them assured me that they had given up the worship of *idols*, and that they longed to know and serve the true God. One man said that soon after giving up idolatry he had a very severe attack of sickness, and that his friends and the village priests attempted to persuade him that the cause of his sickness was the anger of the gods, and that if he did not worship them he would surely die and be lost. But no threats or entreaties could induce him to begin again the worship of idols. He replied to them that idols were nothing but wood and stone, and that they could neither heal his body nor satisfy the cravings of his heart.

I spent the following Sunday at a village ten miles away from Yamoto, and although I had not intimated that I intended to have a Service at this place, a number of those who had attended Service on the previous week walked ten miles hoping to hear another sermon. With such facts before us, can we be thought to exaggerate when we say the fields are

white already to harvest, and is it not too sad that we are not only unable to enlarge our work but are not sufficiently strong to carry on that which has been begun? We can only groan once more for more men and women for this most encouraging, this most urgent work.

Very respectfully yours.

AN IMPORTANT WORK ON JAPAN.

PROFESSOR GRIFFIS'S volume, *The Mikado's Empire*,* is unquestionably the most complete and the most authentic work on Japan and the Japanese which has yet been published. Besides having a keen interest in the subject, the author has been for eight years in living contact with the Japanese, and has had opportunities for research and observation seldom accorded to a foreigner.

During the former half of this period he had under his instruction, in the United States, some of the best specimens of the native young men who were sent to this country to be educated. Many of these earnest youths are now in high position in the government at home, or in the diplomatic service abroad, one of them being President of the Imperial University of Japan.

INVITED TO ORGANIZE A SCIENTIFIC SCHOOL IN JAPAN.

In 1870 Professor Griffis was invited by the Prince of Echizen, while Regent of the University, to go out to organize a scientific school on the American principle in Fukui, the capital of the province of Echizen, and to give instruction in the physical sciences. He was afterwards made a Professor in the Imperial University.

During all his residence in Japan he enjoyed the society of cultivated scholars, artists, priests and antiquaries, and during the vacations of the institutions he made regular and extended travel into the different provinces, and bore letters of introduction to the prominent men of the country.

Nothing Japanese was foreign to him from the palace to the beggar's hut. The four years during which he lived in the country were among the most important in the nation's history, and his account of the recent

* *The Mikado's Empire*. By William Elliot Griffis, A. M., Late of the Imperial University of Tokio, Japan. New York: Harper & Brothers, Publishers, 1876. 626 pp., 8 vo. Price \$4.

marvellous development, reforms and changes, is of the greatest interest and by far the best we have seen.

The work is divided into two books, the first giving the history of Japan from B.C. 660, to A.D. 1872, and the second the personal experiences, observations and studies of the author in Japan.

THE AUTHOR'S STATEMENTS CONCERNING MISSIONARIES.

We can only refer now to Mr. Griffis's statements concerning Missionaries. Instead of the honor, respect and sympathy accorded them at home they are greatly disparaged by the merchants and traders ; and certain newspapers in Japan, even yet, love nothing better than to catch any stray slander or gossip concerning them.

The new comer, thus suddenly brought into contact with such new and startling opinions, usually either falls in with the fashion and adopts the opinions, the foundation for which he has never examined, or else sets to work to find out how much of truth there is in the scandals. A fair and impartial investigation of facts results in the conviction that some people are very ready to believe what is not true. It is hard to find an average "man of the world" in Japan, who has any clear idea of what the Missionaries are doing or have done. Their dense ignorance borders on the ridiculous.

Besides this, a community of which the lives of the majority are secretly or openly at variance with the plainest precepts of the Great Master, cannot, even on general principles, be expected to sympathize with, or even comprehend, the efforts of men who are striving to obey the final, and perhaps most positive command of the Great Founder of Christianity.

THE BEST WORK IN THE CIVILIZATION OF JAPAN HAS BEEN DONE BY MISSIONARIES.

But aside from the religious aspect of their work, the Missionaries ought to have the respect of the foreign community, for the very best and most conscientious work in the civilization of Japan has been done by Missionaries. They were the first teachers in the foreign languages and sciences ; the first counsellors whose advice was sought and acted upon by the Japanese ; and the first and ripest fruits of scholarship—the aids to the mastery of the Japanese language—were, and are, the work

of Missionaries. The following are the concluding words of Mr. Griffis's exceedingly interesting and valuable work :

"A new sun is rising on Japan. In 1870 there were not ten Protestant Christians in the empire. There are now (May, 1876), ten churches, with a membership of eight hundred souls. Gently, but resistlessly, Christianity is leavening the nation. In the next century the native word *inaka* (rustic, boor) will mean 'heathen.' With those forces that centre in pure Christianity, and under that Almighty Providence Who raises up one nation and casts down another, I cherish the firm hope that Japan will, in time, take and hold her equal place among the foremost nations of the world, and that, in the onward march of civilization which follows the sun, the Sun-land may lead the nations of Asia that are now appearing in the theatre of universal history."

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.

☞ Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from August 10 to September 10, 1876.

ALBANY.

Albany—Mrs. Bp. Burgess, for Bp. Burgess Scholarship, Haiti 100 00

CENTRAL NEW YORK.

Baldwinsville—Grace, Box..... 4 11
Elmira—Grace S. S..... 15 00
Skaneateles—St. James', for Mexico..... 23 58
Whitesboro—St. John's, "Centennial"..... 2 00 144 69

CENTRAL PENNSYLVANIA.

Williamsport—Christ Ch..... 8 00 8 00

COLORADO.

Morrison—Mission..... 5 00 5 00

CONNECTICUT.

Hartford—S. & K. note, \$406 77 ; Rents, \$16.85..... 423 62 432 62

DELAWARE.

Christiana Hund.—Christ Ch., of which five cent collection, \$40.85..... 80 98 80 98

FOND DU LAC.

Fond du Lac..... 15 00 15 00

INDIANA.

**Richmond*—St. Paul's.

* The acknowledgment in the Sept. No. was the individual gift of R. Myrick, Esq.

KENTUCKY.

<i>Frankfort</i> —Ascension, for Ascension Scholarship, Rev. Mr. Boone's School, China.....	20 00	
<i>Louisville</i> —Grace, Box 7969.....	3 85	23 85

LONG ISLAND.

<i>Glen Cove</i> —St. Paul's.....	26 32	
<i>Jamaica</i> —Grace, Box 16250.....	1 75	
<i>Whitestone</i> —Grace.....	15 00	43 07

MAINE.

<i>Sheldon</i> —Grace, Box.....	4 51	4 51
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MARYLAND.

<i>Baltimore Co.</i> , Cockeysville—Sherwood Ch. S. S.....	5 00	
<i>Ocell Co.</i> , Perryville—Boxes.....	1 88	
<i>Frederick Co.</i> , Frederick—All Saints', five cent coll... ..	40 00	
<i>Harford Co.</i> —Rev. E. A. Colburn.....	2 00	48 88

MASSACHUSETTS.

<i>Hanover</i> —St. Andrew's, of which S. S., \$5.....	10 00	10 00
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NEW YORK.

<i>Garrisons</i> —St. Philip's in the Highlands.....	5 00	
<i>Greenburgh</i> —Zion, Woman Missionary Asso'n.....	14 00	
<i>Matteawan</i> —St. Luke's, Centennial offering, towards debt.....	1 00	
<i>Monroe</i> —Grace, Woman's Auxiliary, F. M. F., for Mr. Quinby's dues.....	11 00	
<i>New Brighton</i> —M. Boxes.....	7 55	
<i>New York</i> —Grace, for Cuba.....	500 00	
Holy Communion, for Dr. Hill's Special Fund.....	100 00	
J. K. G.....	15 00	
<i>Westchester</i> —St. Peter's, Woman's Auxiliary, for "Keble" Scholarship, Jane Bohlen School, Africa.....	45 00	698 55

NORTHERN NEW JERSEY.

<i>Morristown</i> —St. Peter's, A thank-offering.....	10 00	10 00
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NORTH CAROLINA.

<i>Asheville</i> —Trinity, Woman's Missionary Association, for "Jarvis Buxton" Scholarship in Miss Fay's School.....	20 00	20 00
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PENNSYLVANIA.

<i>Concord</i> —St. John's.....	10 00	
<i>Lower Merion</i> —St. John's, "Centennial offering".....	68 53	
<i>Philadelphia</i> —St. Matthias.....	18 00	
West—The Saviour, for Scholarship in Hoffman Institute.....	5 05	
<i>Raenor</i> —Good Shepherd, Box 15205.....	3 75	
<i>Upper Providence (Oaks)</i> —St. Paul's Memorial S. S., Missionary Society, for China	5 85	111 18

RHODE ISLAND.

<i>Bristol</i> —St. Michael's, of which Woman's Miss'y Asso'n, F. M. F. salaries, \$35; five cent coll., \$49.50....	84 50	
<i>South Portsmouth</i> —St. Mary's..	7 50	92 00

VIRGINIA.

<i>Culpeper Co.</i> —Ridley Parish, Boxes.....	22 00	
<i>Farqueter Co.</i> —Whittle Parish, The Plains, of which for Bp. Johns Scholarship in Joppa School, \$6.25....	13 62	
St. James', Warrenton....	35 00	
<i>Loudon Co.</i> —Leesburgh, a parishioner, for Rev. Mr. Fair's work, Africa.....	1 00	
The Misses Moore, of Moore Memorial Ch....	5 00	76 62

WESTERN MICHIGAN.

<i>Marshall</i> —Trinity, A member....	5 00	5 00
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WESTERN NEW YORK.

<i>Albton</i> —P. A. F.....	4 00	
<i>Avon</i> —Zion, for "Cuba".....	1 00	
<i>Batavia</i> —St. James'.....	23 32	
<i>Bath</i> —St. Thomas'.....	54 00	
<i>Brockport</i> —St. Luke's.....	9 00	
<i>Buffalo</i> —Ascension.....	10 78	
St. John's.....	19 31	
St. Paul's.....	62 17	
Trinity.....	50 00	
<i>Canandaigua</i> —St. John's.....	17 50	
<i>Catharine</i> —St. John's.....	4 96	
<i>Corning</i> —Christ Ch.....	5 55	
<i>Fredonia</i> —Trinity.....	3 37	
<i>Geneseo</i> —St. Michael's.....	6 52	
<i>Geneva</i> —St. Peter's.....	38 34	
Trinity, of which Woman's Miss'y Asso'n, F. M. F. salaries, \$37.50, for Joppa, \$23.78.....	172 28	
<i>Havana</i> —St. Paul's.....	12 12	
<i>Hornellsville</i> —Christ Ch.....	13 00	
<i>Maysville</i> —St. Paul's.....	3 85	
<i>Medina</i> —St. John's.....	9 00	
<i>Niagara Falls</i> —St. Peter's, for Africa.....	202 00	
<i>Palmyra</i> —Zion.....	5 60	
<i>Pittsford</i> —Christ Ch.....	11 08	
<i>Rochester</i> —Christ Ch., for Mexico.....	11 26	
Good Shepherd.....	5 00	
St. Clements.....	62 00	
St. Luke's, for Mexico....	65 05	
St. Paul's.....	30 07	
Trinity.....	40 00	
<i>Suspension Bridge</i> —Epiphany.....	3 00	
<i>Watkins</i> —St. James'.....	7 00	
<i>Westfield</i> —St. Peters.....	3 03	
<i>West Bloomfield</i> —"C. W.".....	5 00	970 06

LEGACIES.

<i>N. J., Mount Holly</i> —Estate Mrs. Eliza Cann.....	98 14	98 14
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MISCELLANEOUS.

A "Centennial offering".....	1000 00	1000 00
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Total receipts.....	\$3,889 15	
Amount previously acknowledged...	\$85,769 41	

Total amount since Oct. 1, 1875.....	\$89,658 5	
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SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

OCTOBER, 1876.

** * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

WE cannot do better, at the expiration of another financial year, than again remind our readers of our utter dependence for all success in our work, primarily on Divine favor, and next, on the alms, the sympathy and the prayers of Christian people. For what has been accomplished, we have no common cause for gratitude to the Giver of all good, who has sustained our Missionaries and teachers in their trying duties, and enabled them at length to rejoice in a success fully equal to their expectations.

Without some degree of sympathy and material aid, we could not have realised the results we have, and for these also, are we grateful. But we must not forget the magnitude of the work committed to our care, and the relatively small number of parishes that have come forward to the help of those who are so often faint in the "burden and heat of the day." Ours, therefore, is a gratitude not wholly untinged with regret, that with such opportunities, and such success everywhere attendant on effort in this department, that the interest is not deeper for those poor and destitute ones, for whom CHRIST died, and who, unless instructed by us, must long

“sit in the region and shadow of death.” Nevertheless we would not be unthankful for what has been accomplished, but rather look forward to better things during the year on which we are now entering.

Evidences of an increasing interest are apparent in localities, where, owing to peculiar circumstances, little has been manifested, and where, from the same causes, offerings have been small. Therefore, on the whole, we thank God, and take courage at the improved outlook.

We are aware that the cause of the Freedmen is of less interest to the general reader, than that of the other sections of Church work, but as “they also serve who only stand and wait,” we too must abide in patience the appointed time, and simply improve, so far as we may, the opportunities of the hour.

We take pleasure in quoting here, an extract from a recent appeal made by a Committee, appointed at the last Council of the Diocese of Virginia, to consider the need of the Colored People of that State. As it is appropriate in its general tenor, to the existing status in all sections of our common country, we hope its suggestions may not be unheeded.—Ed.

To the Clergy and Laity of the Diocese of Virginia:

DEAR BRETHREN: Through your Diocesan Council you have appointed a committee to take charge of, and have a care for the spiritual interests of the Colored People in this State. The committee have recently met and organized for work. They cannot work effectually without your prayers and material help. But it is hoped a large measure of your sympathy and your means will be elicited by the following considerations. Whilst our Church in Virginia has done something towards Christianizing the Colored People, who have been providentially placed at our very doors, yet our efforts have been in no wise commensurate with the tremendous importance of such a work. As a class, we know that they are steeped in ignorance and vice, and consequently are the pliant tools of designing white and colored men. We are also conscious of the fact that the work of our Church amongst these people has been one of sad and depressing discouragement. Many of our people have not only been discouraged, but irritated because the Colored People have been so little appreciative of our efforts. We confess that peculiar difficulties do exist, arising from mutual prejudices, and from political entanglements and inflammations. But as we have solemnly studied the subject, it has seemed to us that it would be perilous in the extreme if we should ignore the responsibility resting upon us as Christians. We profess an interest in the salvation of all men. Were it an easy matter to convert the impenitent, there would be little self-sacrifice, virtue or honor in the work. Opposition of sinners, unwillingness to hear or heed, ingratitude, fierce resistance, and even bitter persecution are what the preacher of the Gospel is taught to

expect. Have the poor negroes ever resisted the Christian truth as the favored Hebrews or the great Greeks and Romans did?

Here are poor and ignorant people whom we can reach with less difficulty than the heathen are reached by our Missionaries. We work for Missions. Give to them—pray for them. Would it not make us appear strangely guilty and inconsistent if, in spite of every discouragement, we should renounce all care for an extensive Missionary field just under our eyes? We give money to evangelize Indians, Japanese, Chinese and the dwellers in Africa around Liberia and Cape Palmas. Let us continue to do so, for it is only when true to the Missionary spirit that we can expect the abiding presence of CHRIST with us. But are we true to the Missionary spirit if from any feeling of prejudice, or annoyance, or disheartened, or because it is unfashionable, we resolve to wash our hands of this business and have nothing more to do with it?—*Southern Churchman*, August 3, 1876.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for August, 1876

VERMONT.			NORTHERN NEW JERSEY.		
<i>Fairfax</i> —Christ Ch.....	5 00		<i>Jersey City</i> —St. John's Free Ch..	2 50	
<i>Fairfield</i> —Trinity Ch.....	8 70		Holy Trinity Ch.....	8 00	10 50
<i>Swanton</i> —Holy Trinity.....	1 30	10 00	PITTSBURGH.		
NEW HAMPSHIRE.			<i>Erie</i> —St. Paul's Ch.....	10 00	
<i>Ashland</i> —St. Mark's Ch.....	3 28	3 28	<i>Pittsburgh</i> —St. Peter's Ch.....	9 50	
CONNECTICUT.			Convocation, for support		
<i>East Haddam</i> —St. Stephen's Ch.	5 00		of Missionary	750 00	769 50
<i>New London</i> —St. John's Ch.....	72 00		CENTRAL PENNSYLVANIA.		
<i>Waterbury</i> —St. John's Ch.	30 00	107 00	<i>Williamsport</i> —Christ Ch.....	7 55	7 55
MASSACHUSETTS.			NORTH CAROLINA.		
<i>Hanover</i> —St. Andrew's Ch.....	5 00		<i>New Berne</i> —St. Cyprian's Ch....	2 10	
St. Andrew's S. S.....	5 90	10 00	Offerings to Rev. S. Berry.	45 00	47 10
NEW YORK.			KENTUCKY.		
<i>New York</i> —L. Blakeslee.....	2 00	2 00	<i>Versailles</i> —St. John's Ch., A parishioner.....	8 00	8 00
CENTRAL NEW YORK.			OHIO.		
<i>Auburn</i> —St. Peter's Ch. (of which from Woman's Auxiliary. \$25).....	54 01		<i>Gambier</i> —Ch. of Holy Spirit....	5 00	
<i>New Berlen</i> —St. Andrew's Ch... 18 75			<i>Cleveland</i> —St. Mark's Ch.....	4 50	
<i>Syracuse</i> —St. Paul's Ch.....	13 00		<i>Columbus</i> —J. N. Whiting.....	10 00	
<i>Utica</i> —St. Paul's Ch.....	20 41	106 17	<i>Toledo</i> —Trinity Ch.....	22 13	41 68
DIOCESE OF ALBANY.			CALIFORNIA.		
<i>Salem</i> —St. Paul's Ch.....	17 00	17 00	<i>San Francisco</i> —Ch. of the Advent.....	25 00	25 00
WESTERN NEW YORK.			COLORADO.		
<i>Albion</i> —P. A. F.....	4 08		<i>Mission at Morrison</i>	5 00	5 00
<i>Rochester</i> —St. Luke's Ch. (of which from Woman's Miss'y Asso'n \$33.05)...	65 58		MISCELLANEOUS.		
<i>Suspension Bridge</i> —De Veaux College.....	2 67	72 35	Contributed to erection of St. Mary's Ch., Washington, D. C.....	1813 20	
LONG ISLAND.			Contributed to Ch. at Georgia.....	1200 00	
<i>Brooklyn</i> —St. Peter's Ch., A member.....	1 00		Offerings of St. Stephen's, Savannah.....	1326 01	4339 21
<i>Whitestone</i> —Grace Ch.....	5 00	6 00			\$5,722 49
NEW JERSEY.			Amount previously acknowledged...		15,472 06
<i>Elizabeth</i> —St. John's Ch.....	135 20	135 20	Total.....		\$18,992 92

THE Rev. Alex. Crummell, D.D., gratefully acknowledges the receipt of the following sums for the erection of St. Luke's Church, Washington, D. C., now building :

<i>Baltimore</i> —Rt. Rev. Bp. Whittingham.....		50 00	
Rev. Dr. Hodges.....	100 00		
Rev. Geo. W. Peterkin.....	12 00		
Rev. Dr. Dalrymple.....	25 00		
Rev. Dr. Randolph.....	17 00		
Rev. Dr. Leeds.....	50 00		
Rev. Dr. Hoff.....	20 00		
Rev. C. B. Perry.....	5 00		
Christ Ch.....	30 00		
Church of St. Mary the Virgin.....	15 50		
J. G. Prond & Son.....	25 00		
F. Brune, Esq.....	5 00		
Dr. E. P. Keech.....	5 00		
Mrs. Howard.....	1 00		
C. T. Boehm.....	10 00		
John W. Locks.....	3 00		
Rev. Dr. M'Kim, per Mrs. W. J. A.....	10 00		
Mr. Young.....	1 00		
Cash.....	20 00	404 50	
<i>Philadelphia</i> —St. Thomas' Ch.....			
T. F. Davies, D.D.....	10 00		
Rev. Dr. Hoffman.....	50 00		
Rev. Dr. Paddock.....	25 00		
Rev. Dr. Appleton.....	25 00		
Rev. J. D. Newlin.....	10 00		
Rev. W. H. Graff.....	10 00		
Rev. Mr. Burton, of Bird Orphan Asylum, and children.....	12 50		
Rev. R. C. Matlack.....	5 00		
Rev. Mr. Christian.....	2 00		
Rev. J. R. Moore.....	15 00		
Rev. Dr. Watson.....	20 27		
Rev. W. H. McVicker.....	25 00		
Rev. Dr. Goodwin.....	2 00		
Miss Elmslie.....	5 00		
Mr. W. B. Scott.....	10 00		
E. J. Buckley, Esq.....	25 00		
John Clayton, Esq.....	25 00		
A. E. Bone, Esq.....	20 00		
N. Homer, Esq.....	10 00		
Miss Burton.....	50		
Children of Miss B.'s School.....	76		
Miss Harriet Blanchard.....	10 00		
J. G. Augustin.....	5 00		
Levi Crummell.....	5 00		
Geo. Storkharm.....	5 00		
R. A. Edwards.....	5 00		
R. E. Clay.....	5 00		
Cash, A. R.....	5 00		
Cash, N. P. S.....	25 00		
N. P. Clyde & Co.....	25 00		
H. H. Houston, Esq.....	25 00		
Mrs. E. W. Homer.....	5 00		
Edward Sibley.....	5 00		
Cash.....	15 00	474 63	
<i>Mauch Chunk, Pa.</i> —St. John's Ch.....			
Rev. M. A. Tolman.....	5 00		
J. T. Stockett.....	5 00		
H. E. F.....	1 00		
A young Miss.....	25		
Judge Packer.....	10 00		
Cash.....	7 00	43 26	
<i>Tamaqua, Pa.</i> —Rev. C. Hare (Calvary Ch.).....			
Cash.....	3 00		
Cash.....	1 00	4 00	
<i>South Bethlehem, Pa.</i> —Rev. Mr. Whitehead.....		35 00	35 00
<i>Washington, D. C.</i> —Mrs. Elizabeth D. Stone.....			
Mr. John F. Cook.....	100 00		
Mrs. Helen A. Cook.....	10 00		
Miss A. A. Bosjeman.....	10 00		
A. M. Collins.....	10 00		
J. T. Lewis.....	50		
J. T. Wormley.....	5 00		
W. S. Chase.....	5 00		
Herbert Harris.....	5 00		
R. H. Brown.....	1 00		
Miss Anne Penny.....	3 00		
Mrs. Maynardlere.....	10 00		
R. H. Nugent.....	15 00		
Col. Phillips.....	50 00		
Mrs. Wylie.....	3 00		
Miss H. Jackson.....	5 00		
Mrs. Minor.....	5 00		
A. Black.....	1 00		
Mrs. Spencer.....	1 00		
Miss R. Saunders.....	10 00		
Miss Malvin.....	1 00		
Mrs. F. Wood.....	10 00		
Mrs. Fitch.....	5 00		
Miss Shepherd.....	5 00		
Mr. H. Johnson.....	10 00		
Mrs. Marshall, collecting card.....	5 00		
Miss Laiders, coll. card.....	5 00		
Miss R. Sanders.....	10 00		
Mrs. Marshall.....	5 00		
Miss S. Jones, coll. card.....	1 30		
Miss J. Steptoe, coll. card.....	3 10		
" " " " No. 2.....	1 10		
Mrs. Upsher, coll. book.....	25 00		
R. W. Tomkins.....	10 00		
Calvin Brent.....	10 00		
Miss S. Davis, coll. card.....	4 65		
Moses McKean.....	50 00		
Mrs. Hamilton Fish.....	50 00		
Mrs. Taylor, thro' N. Lewis.....	100 00		
Dan'l Murray, coll. card.....	4 75		
T. W. Huster.....	2 00		
Mrs. Beach (St. John's).....	10 00		
C. Shorter.....	5 00		
Mrs. Keckly.....	5 00		
Miss S. Jones, card.....	55		
T. Riley.....	1 00		
Mrs. Ella Payne.....	4 00		
Card.....	50		
Mrs. Maxted's card.....	1 10		
Miss Bell Smith, card.....	2 19		
Mrs. —, thro' Mrs. Dent.....	5 00		
J. M. Cary.....	1 00		
S. Mary's coll. card.....	5 00		
Mrs. J. Wood, coll. card.....	3 25		
St. Mary's Church, Sinking Fund Association.....	100 00		
H. D. Cook, Jr.....	5 00		
Rev. Mr. Thompson.....	2 00		
Rev. Dr. Williams (Georgetown).....	25 00		
Rev. Mr. Townsend.....	1 00		
Ch. of Incarnation.....	20 00		
Rev. Dr. Lewis.....	2 00		
Ch. of Incarnation.....	69 91		
Cash.....	6 00	851 81	
<i>Detroit, Mich.</i> —Rev. Mr. Flaver..		6 00	6 00

SPIRIT OF MISSIONS.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
SECRETARY OF THE WOMAN'S AUXILIARY,
21 Bible House, New York City.*

CHRIST CHURCH, FAIRFIELD PARISH, ALEXANDRIA, VA.

THE written history of this Parish begins in 1764, when it was created out of a portion of the Parish of Truro. There was a "chapel at ease" used by the worshipers of the neighborhood before the formal act, under George III., that gave the Parish an independent existence; but it was of frame, and its site is now unknown. The contract for the church, as it stands in the cut, was made in 1765, for the sum of six hundred pounds sterling, which was raised by levy, but the contractor having failed to finish the building, for the additional sum of two hundred and twenty pounds, it was delivered to the vestry by Col. John Carlyle, who pronounced it completed in "a workmanlike manner."

It was principally owing to the zeal and energy of a member of this vestry that, after long delay, this important work was finished. This was Col. George Washington, who had drawn the plan of the Pohick Church, near Mount Vernon, as early as 1771. Some of the bricks for Pohick came from England in the same vessel that brought those for Christ Church. Washington paid for his pew in this church the sum of thirty-six pounds, ten shillings. It remains unaltered still, though his town house, which stood a short distance from Christ Church, was taken down a few years ago. The contract expressly states that the mortar was to be two thirds of lime and one of sand, so that, at the completion of their Centennial, the ivy-grown walls are little injured by time.

Bryan, Lord Fairfax, was the intimate friend and associate of Washington's early days, and was installed as third Rector of the Parish in 1790. When the church was built it was surrounded by a graveyard and a grove of trees for the distance of several squares, but it now stands at the corner of Washington and Cameron streets, there commemorating the friendship of those two good men. Cameron was the name of the baronial manor of the Fairfax family in Scotland. Gen. Washington bequeathed a large Bible, in two volumes, the gift of the Bishop of Sodor and Mann, to Bryan Fairfax. It is said there were only forty copies of

this valuable edition printed, and it is valued by Porter & Coates, of Philadelphia, who now possess it, at *two thousand dollars*.

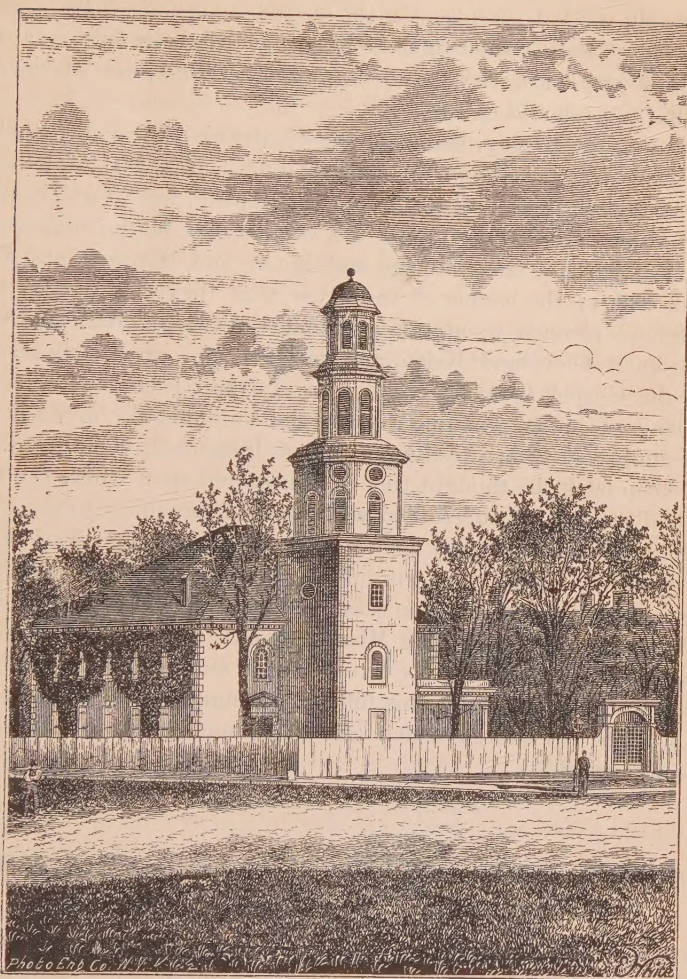
The first regular incumbent of Fairfax Parish was the Rev. Townsend Dade, who was ordained by the Bishop of London, and took formal charge of it December 30, 1765. His salary was seventeen thousand two hundred and eighty pounds of tobacco; two thousand five hundred pounds were added for the deficiency of a glebe or rectory. A parsonage was built soon after.

It was during the rectorship of the Rev. David Griffith, who for nine years officiated here and at Fall's Church with great fidelity, that the transition was made from the government of the Church of England to that of the daughter Church of America. "The Father of his Country" was the father also of the present system of ministerial support; and when the tithes, levies, and all the civil functions of the vestry ceased, he was the first to come forward and charge himself with an annual pew rental for the support of the Parish. Dr. Griffith was, during the war of the Revolution, Chaplain of the Third Virginia Regiment, and enjoyed the confidence of Washington and the army. The night before the battle of Monmouth he bade General Washington beware of Gen. Charles Lee. He was elected the first Bishop of the Diocese of Virginia, but owing to the depressed condition of the Church the funds to defray his voyage to England were not raised, and he died at the house of Bishop White, in Philadelphia, while attending the General Convention, in 1789.

In 1774, it was "Ordered, that the Church Warden purchase as much linen as will be necessary to make two surplices." In 1804, Geo. Washington Parke Custis, Esq., of Arlington, the adopted son of Washington, presented to the Parish a large Bible, from which his grandmother was reading to her husband at the time of his death. This Bible was used upon the lectern for sixty years, and now is among the treasured possessions of the vestry. In 1809, an order was passed for "the alteration of the altar." In 1810 an organ was introduced, and in 1812 chimneys were erected; so it is probable that the church was not warmed previously.

On the 9th day of June, 1814, the church was solemnly consecrated by Bishop Claggett, of Maryland, under the title of Christ Church. The Bishop was a man of gigantic stature, with a loud voice and imposing appearance, and walked to church in his Episcopal robes, wearing the mitre. The first administration of the Apostolic rite of Confirmation recorded upon the books of the vestry of Christ Church, was by Bishop Moore, a few days after the Consecration, when twenty-nine persons presented themselves to receive this holy rite.

In 1825, the Rev. Reuel Keith, Professor of Systematic Divinity in the Theological Seminary recently established in Alexandria, was chosen



CHRIST CHURCH, ALEXANDRIA, VA.

Rector, and was succeeded by his assistant in 1828—the Rev. Geo. Griswold, who has been characterized as “a worthy son of the saintly and apostolic Bishop Griswold.”

In 1861, the church was taken possession of by the Federal forces occupying the town, who retained it until 1866, but they respected its time hallowed walls, and they were never used as hospital or barracks, like the other churches of the town. The military chaplains held Services there, and the voice of prayer and praise sounded amid the din of battle which raged so fiercely in this neighborhood.

The Ordination of students, from the foundation of the Theological

Seminary till 1855, took place in the church every alternate year, and from its sacred walls "went forth a band of saintly men, full of faith and zeal, armed with authority to go as heralds of the Cross wherever the LORD their GOD should call them."

We quote the closing words of the Centennial Sermon, preached in 1773, by the beloved Rector of Christ Church, Rev. Dr. McKim, from which this sketch is abridged. "From hence, too, went forth that noble band of Missionaries whose names are consecrated in the loving memories of the Church. Here Savage and Minor and Henning and Colden Hoffman took up the banner of the Cross, that they might carry it over the seas and plant it upon the pestilential shores of Africa. At this chancel knelt Cleveland Keith, and received the great commission to preach the Gospel to every creature, and from it he rose to join the little band of heroes battling to win the unnumbered myriads of the ancient empire of China to the service of Immanuel, their King. Nor can we keep back the thought that in this sacred spot, where the saintly father had so often stood, clothed with power from above in the exercise of his high office, his son may have received a double portion of his spirit of self-sacrifice. Present and prominent it was through all his life, but its most glorious manifestation was seen on the burning decks of the 'Golden Gate,' when the young Missionary gave up his place in the life-boat to another, and spent his latest breath amid the horrors of that appalling scene in exhorting his fellow passengers to seek safety in the Rock of Ages. A church which can claim such memories as these is twice consecrated."

REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF CHRIST CHURCH, ALEXANDRIA, VIRGINIA.

THE Woman's Missionary Society of Christ Church, Alexandria, Va., is an old organization, beginning when the first Missionaries were sent out by the Church in America to heathen lands. Boxes of clothing were made up for Bishop Chase's students at Jubilee College, when Ohio was considered "the far West." Sewing was done by it for our first Missionaries to Africa and China, who went out from our Seminary. But the old records are lost, and it is impossible to give a definite account of its labors.

In January, 1872, it was revived by the Rev. Randolph H. McKim, D.D., then Rector of Christ Church, and made a branch of the Woman's Auxiliary to the Board of Missions, by correspondence with Miss Emery.

One hundred and ten names were enrolled as active and contributing members, the latter pledging themselves to pay ten cents a month.

Nine monthly meetings were held, with a good attendance, during the

year 1872, and the sum of *one hundred and thirty-seven dollars and eight cents* was collected. Of this sum, *seventy-five dollars* was expended for the benefit of the Ponka Indians, Mrs. Stanforth's letters and visits having roused a deep interest in that tribe. A barrel containing one hundred and twenty-two articles of clothing, with preserved meats, medicine, etc., was sent to the Bible House for this Mission. At a meeting held while Mrs. Stanforth was with us, it was decided to give her the remainder of the money collected during the year for her Hospital work, and to make up the amount to *two hundred and fifty dollars* for building a ward in the Hospital.

Miss Baldwin attended the annual meeting of the Society in 1873, and it was decided to give her, for the school in Joppa, any sum remaining after fulfilling the Ponka Hospital pledge. Finding, by correspondence with Rev. Mr. Dorsey, that this plan had been abandoned, the *two hundred and fifty dollars* pledged were sent to Bishop Hare for Indian Missions, *ninety-six dollars* of this being from the Sunday-school. From the Easter offering of the Sunday-school this year, the sum of *one hundred and twenty-two dollars* were sent to the Joppa Mission, through the Woman's Missionary Society.

In the year 1874, without considering that it was contrary to their Constitution, which made them a Branch of the Woman's Auxiliary, the Society, interested by a visit from Miss Brittan, worked for her home in Calcutta, sending for it *seventy-nine dollars and fifty-four cents*, and a package of fancy articles for a fair in New York.

The year 1875 found the Society reduced to sixty-five members. They have held six monthly meetings, sent *twenty-five dollars* in payment of a scholarship in Miss Baldwin's school in Joppa, and *thirty-one dollars and forty-seven cents* for Bishop Williams' work in Japan.

LIST OF BOXES, BARRELS, ETC., RECEIVED AT THE NIOBRARA STORE ROOM APRIL 1 TO AUGUST 1, 1876.

To the Secretary of the Woman's Auxiliary:

In sending the List of Boxes that have been received at the Niobrara Store Room, it gives me great pleasure to tell you how fully our needs have been supplied.

There has been an abundance of nearly everything for the girls' schools, except stockings, and we have underclothing for the coming winter.

The Boxes have been unusually valuable, and the garments generally of good proportions and quality. The Niobrara League furnished a valuable contribution of prepared work for sewing schools.

This list includes but one Box sent for the use of any particular school

or Mission. Beside supplying the needs of the stations and schools at this Agency, supplies have been sent to Santee, Cheyenne, McKenzie's Point and Crow Creek.

Without your assistance we could never have kept open the schools with so few helpers. Accept our hearty thanks for all your "work and labor of love."

- No. 1 From Emmanuel Church, Baltimore.
- " 2 " Unknown, marked "Marion."
- " 3 " Trinity Church, Boston—Dakota League.
- " 4 " Ladies' Church Aid and Missionary Society, Marshall, Mich.
- " 5 " St. Michael's Church, Trenton, N. J.—Mothers' Meeting
- " 6 " Christ Church, Fitchburg, Mass.—Dakota League.
- " 7 " St. James, Brooklyn, L. I.
- " 8 " Christ Church, Stratford, Conn.
- " 9 " Grace Church, Orange, N. J.
- " 10 " Trinity Church, Oxford, Philadelphia.
- " 11 " St. Peter's Church, Brooklyn, L. I.
- " 12 " St. John's Church, Cape Vincent, N. Y.
- " 13 " Indian Aid Association, Ridgefield, Conn.
- " 14 " Hastings, Mich., for Emmanuel Hall.
- " 15 " Niobrara League, New York.
- " 16 " 84 Remsen Street, Brooklyn, N. Y.
- " 17 " Unknown, freight paid, marked "W. H. Hare."
- " 18 " St. Stephen's Parish, Providence, R. I.
- " 19 " St. Stephen's, Armonck, N. Y.
- " 20 " Wilmington, Delaware.
- " 21 " St. Ann's Church, Brooklyn, N. Y.
- " 22 " Newtown, L. I.
- " 23 " Missionary League, Northern New Jersey, three boxes.
- " 24 " Dakota League, Mass.
- " 25 " Mrs. Wm. Welsh, Philadelphia.
- " 26 " Willing Hands, Church of Mediator, Philadelphia.
- " 27 " Package from Mrs. M. H. Abbott, Washington, D. C.
- " 28 " St. John's Church, Salem, N. J.
- " 29 " Racine, Wis.
- " 30 " Guild of Holy Cross, Church of Beloved Disciple, N. Y.
- " 31 " Hannah Moore Academy.
- " 32 " Church of The Saviour, West Philadelphia.

Cut clothing for sewing school, and various other packages furnished by members of the Niobrara League and others, have found their way here through the Bible House boxes.